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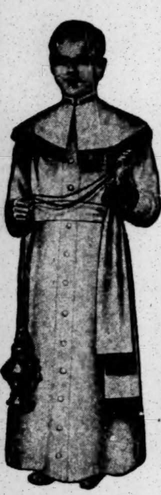

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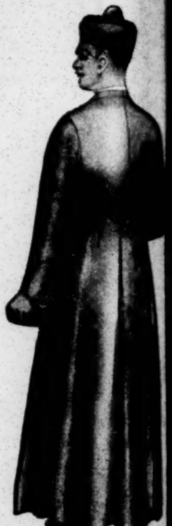

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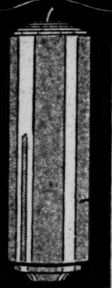

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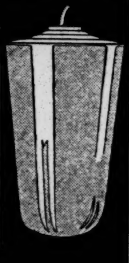

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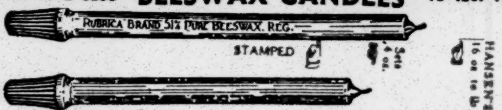
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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. X.—(XC).—APRIL, 1934.—NO. 4.

CHRIST THE REDEEMER.

His Excellency, the Most Reverend Apostolic Delegate, suggested to the editors of THE ECCLESIASTICAL REVIEW last autumn that a series of articles commemorating the Redemption be inaugurated in our January issue. By this means it was hoped that the clergy would be aided in entering more profoundly into the spirit of the Holy Year and find occasion, in preaching and instruction, to interpret to the faithful the mystery of Redemption with renewed zeal. Three articles have appeared. The writer who had been asked to prepare the fourth one has been prevented by serious illness from doing so. The editors appealed to His Excellency, the Most Reverend Apostolic Delegate, to complete his original suggestion by preparing this article on Christ the Redeemer. Graciously yielding to this request, he has done so. He interprets the mind of the Holy Father most effectively and invites the clergy and laity to be at one with His Holiness in understanding the economy of Redemption and the spirit of the Holy Year. The editors desire to express their gratitude to His Excellency.

ON CHRISTMAS EVE, 1932, the Holy Father announced an extraordinary Holy Year to begin April, 1933 and to end April, 1934, as a commemoration of the nineteenth centenary of the Redemption of mankind by the Son of God. He followed this important announcement by promulgating the Bull *Quod Nuper* of the sixth of January, 1933, in which he pointed out " indictio anni sancti extra ordinem ac generalis maximique iubilaei undevicesimo exeunte saeculo a peracta humani generis redemptione ".[1]

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[1] *Acta Apostolicae Sedis* (January, 1933), pp. 5-10.

It can be said with truth that scarcely a day has passed during the Holy Year which we are celebrating that the Holy Father has not called our thoughts back to the Redemption of Jesus Christ. On each occasion that he received groups of pilgrims who had come to Rome to participate in the Jubilee, he set out in bold relief for them the fruits of the Redemption, fruits of sanctity, high civilization, and temporal happiness. In practically every pontifical document of major importance which has appeared during the year, he touched upon one or other significant aspect of the Redemption. His words shall remain a noble monument of the Supreme Teacher of the truth, an imperishable tribute of gratitude to Jesus Christ, the Redeemer of the world.

The very heart of the work of Christ here below is to be found in the Redemption, for the reason that if the end of the Incarnation of the Son of God is the glory of God, the proximate purpose was to redeem man from spiritual death, to free him from the slavery of sin by which he was bound: "propter nos homines et propter nostram salutem descendit de coelis". So sings the Church in the Athanasian Creed, to which truth the beautiful words of St. Paul make echo: "Apparuit enim gratia Dei Salvatoris nostri omnibus hominibus. . . . Qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate."[2]

The grace of God, our Saviour, that is to say, the Word of God made flesh, has been made visible to all mankind; from which fact we must conclude that no one is excluded from the fruits of the Redemption. "Deus qui omnes homines vult salvos fieri et ad agnitionem veritatis venire. . . . Qui dedit redemptionem semetipsum pro omnibus."[3]

The knowledge alone of this all-important action of God should suffice to arouse the most profound gratitude in mankind and set them on the road to possession of the truth and of holiness. "Erudiens nos, ut abnegantes impietatem et saecularia desideria, sobrie, et iuste, et pie vivamus in hoc saeculo, expectantes beatam spem, et adventum gloriae magni Dei, et Salvatoris nostri Iesu Christi."[4]

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[2] Titus 2: 11, 14.

[3] I Tim. 2: 4, 6.

[4] Tit. 2: 12-13.

Where such knowledge of Christ and His Redemption does not exist, we have either rationalism or paganism; where this knowledge is shallow or inactive, we find a flaccid, weak Christian life. The Apostle not only made known these profound truths to Titus, but also commanded him, in turn, to spread the knowledge of them everywhere: "Haec loquere, et exhortare, et argue cum omni imperio." [5]

In this the Holy Father has but followed in the footsteps of the Great Apostle of the Gentiles, for he has repeated and recalled again and again, especially in his public addresses to the bishops and the clergy during this Holy Year, the marvelous facts and fruits of the Redemption, with the evident purpose that these churchmen should in their turn, when they returned home, communicate the same truths to the faithful under their spiritual care.

The clergy should, therefore, examine themselves thoroughly on how they have assisted the Holy Father in this great work, what they have actually done to realize his aspirations. Our coöperation with him is, in the last analysis, the most important part of the sacred ministry to which we have dedicated our lives, both for our own sanctification and that of our neighbor. To know intimately the great mystery of our Redemption, to search its very depth is not solely a matter of theological knowledge; it is also a problem of our own spiritual perfection: it is a labor of love, of gratitude, and of continual renewal of our lives. To know all that God, out of the very abundance of His love, has done for us, to appreciate really all the steps which led Him to the "folly of the cross", to contemplate those outbursts of divine love which manifested themselves in excesses of poverty, suffering, humiliation, and sacrifice—sacrifices, too, which were undergone not for the benefit of the innocent or for his friends (if Christ had been so moved to suffer, we could well understand the reason why), but for sinners and his enemies—the knowledge of all this is, and has always been, the principal reason for and the only sound explanation of the practice of true virtue, a practice which has often risen to the heights of heroism, and which has sanctified individuals, families, and nations. It has also been the cause of the establishment of the Religious Orders, those great centers from which has radiated sanctity to the whole world; from which, too, there has been carried to the home, the school, and the shop the sweet odor of Christ, and which have literally peopled heaven itself with saints.

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[5] Tit. 2: 15.

In speaking of the Redemption, it was the set policy of the Holy Father to point out by facts themselves its several applications to life. He illustrated in many ways precisely what our Blessed Lord has done, what He has taught us to imitate, what, in His name, His faithful followers have accomplished or are accomplishing. From the fruits of the Redemption placed by him in high relief, with all the ardor and authority of his apostolic office, he urged the pious pilgrims who had flocked to Rome to try to obtain ever more and abundant spiritual advantages both for their own spiritual lives and for that of society.

To know the work of Jesus Christ is all-important for the world. Though it is true that we find no spot where the Holy Name of Jesus is totally ignored, yet it happens too often, alas, that Christ is not really understood, that His Divinity is not accepted or is denied, that little or nothing is known of the Redemption. Christ is often and by many proclaimed a great benefactor of humanity, a profound philosopher, a wise reformer, while the very essence of His personality, that He is God, is forgotten or obscured. Such views of our Lord are either rationalistic or pagan; of and for Him they profess a certain admiration, a certain high idea or feeling which, however, never rises above the material order. Even among those who accept the Divinity of Christ and appreciate, too, the soundness of the proofs of it drawn from His life and His doctrines, there are some (and they are not few) for whom the work of the Redemption is so attenuated that it is of little or no practical value; dominated as they are by their passions, Christ ceases to be, for them at least, the Redeemer of the world.

"Cur Deus Homo" was the great question to which St. Anselm attempted to reply in the eleventh century. From a profound analysis of the idea of sin, he concluded to the need of adequate satisfaction therefor, which could not be accomplished except by one who was both Man and God, for the reason that a redemption which would satisfy must in every way correspond to the infinite demands of Divine Justice itself.

The Holy Father has, with sorrow, pointed out again and again that innumerable people live in entire forgetfulness of the Redemption and its beneficent effects. And yet, the question of St. Anselm is bound up closely with a belief that is both common and widespread among all peoples, a belief that the learned express in the following way: The Redemption of the human race has been proclaimed by religious traditions and beliefs; it has been prefigured in the sufferings of man the world over, both primitive and civilized, when he contemplates the evil which either envelops him or which he himself has committed. From the conviction of guilt man passes to the need of purification and to the practice of sacrificial acts, for he feels profoundly the necessity of redemption. However, this fact cannot be insisted upon too much, that, notwithstanding the idea of redemption is as wide and general as mankind, there is lacking, even among civilized men, an essential element needful to a full comprehension of the same, and that element is the supernatural one. Without this supernatural element, the different theories developed by scientists to explain the fact, fail to explain, but fall down completely; they do not even explain in a satisfactory way how the belief itself in the need of redemption became universal, unless one is willing to admit that after the fall of man there has persisted in the consciences of all peoples a ray of this truth, which is so clearly set forth in the Sacred Scriptures.

In the first article of this series, " Jesus as the Revelation of God,"[6] there have been brought together those texts of the Gospels, veritable rays from the divine light itself, from which it is proved that Jesus of Nazareth is and has shown Himself to be the Man-God, the concrete revelation of God to humanity. In the second article, " Christ and Society,"[7] the mission of Christ, in as far as it effected the reconstruction of human society, is outlined, a mission which is bound up with eternity, but which is being unfolded in time: a mission which fears comparison with no task, either conceived or undertaken by man, for the simple reason that it is the work of Divine Redemption. The third article, entitled "Christ and the Individual Soul,"[8] traces the paths whereby Christ leads man to virtue and to the acquisition of eternal life by elevating him through and by supernatural grace. These three learned treatises, if meditated upon, should be a sure guide to assist us in concentrating our attention on Christ the Saviour: they should help us, too, to formulate an adequate idea of the sublime truths of Christianity. In this present article we are principally concerned with the Redemption as the work of Christ and the divine love which prompted it. We point out, too, those newly achieved fruits of holiness which have resulted from it and which are, in themselves, enough to prove that it is the work of God, and the work of God alone.

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[6] Alban Goodier, THE ECCLESIASTICAL REVIEW (January, 1934), pp. 1-14.

[7] Patrick J. Healy, THE ECCLESIASTICAL REVIEW (February, 1934), pp. 113-127.

To-day the whole world looks toward Christ, not only Catholics but many others who profess His Name, and even those who can by no title be called "Christians". Is it hopeless to expect, in such circumstances, that, at least the learned will end by formally understanding Him, will conclude that He is the true revelation of God, that the work of His Redemption accomplished for the souls of men and for society itself is verily a divine work? Many Christians, of course, do not themselves accept the Divinity of the Redemption; they have even lost, or changed beyond recognition, the idea of baptism. Their admiration for Christ is limited by time and space, and has been reduced to pitifully small, and even erroneous proportions. These people accept merely a subjective morality: they look upon the passion and death of Christ as a noble, even sublime, example of love, an example capable of begetting in us sentiments of sorrow for sins which we have committed. The Redemption, however, is nothing more than this and has no higher value. Christ was a holy, even self-sacrificing man: His death was a beautiful example of altruism. But they cannot see in it any element of redemption. Here faith is lacking. Such views express nothing higher than a kind of moralism, more or less agnostic, more or less founded on sentimentality. In the last analysis these views are rationalistic.

Certain so-called reformed Christian sects which have viewed man as essentially evil and corrupted by sin, as endowed with a will weak and incapable of doing good, have therefore necessarily accepted a purely subjective, arbitrary, and sentimental view of the work of Christ; they turn to Him with the pretence of justifying evil or individual sin, imagining that the merits of Christ's sufferings if merely called upon by the individual sinner are sufficient to wipe out his sins. These views can find explanation only in view of the passions from which they have arisen. They appeal to Christ, indeed, but to them is truthfully applied the sad judgment of St. John the Baptist, "Medius autem vestrum stetit quem vos nescitis."[9] They associate, as it were, with Christ Himself, they live in the very midst of His work, of the fruits of His Redemption, and they know Him not. They are like those who, visiting a museum, pass from hall to hall without even recognizing the great treasures of art which are plainly visible to all. They do not perceive the masterpieces, because they fail to consider attentively, to think about the values of the objects which meet their gaze. For us it is imperatively necessary to proclaim to the whole world the true concept of the Redemption of mankind, the work of Jesus Christ. By doing this, we truly coöperate in the work of the Holy Father who has done so much to make known to men this enriching truth.

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[8] John J. Burke, THE ECCLESIASTICAL REVIEW (March, 1934), pp. 225-236.

Priests are familiar with the history of the theological explanation of the dogma of the Redemption, and know, too, that its history has been both long and difficult. The ideas of satisfaction, of redemption, elaborated with much learning by the Fathers of the Church, both Greek and Latin, and founded on a profound study of the Sacred Scriptures, especially of the Gospels and the Epistles of St. Paul, have finally been systematized and have received their classic formulation in the writings of the great Scholastics. The lofty ideas of St. Anselm, despite their inexactness, were clarified and made perfect by the genius of a St. Thomas and a St. Bonaventure. The result of all this labor has been a perfectly sound and clear theological conception of the doctrine of the Redemption.

This long process of doctrinal preparation arouses wonder in no one cognizant of the fact that the strict accuracy required of theological language and exposition as a final result only comes of the oft-expressed views of doctors, the opinions and teachings of the different schools of theology. Moreover, as every priest well knows, the bases of the theology of the mysteries of God are grounded essentially on divine revelation itself, that is to say, on the word of God and on the facts and teachings of a tradition which is both Apostolic and Divine. Mankind must, therefore, be brought back to divine revelation itself; they must be taught not to put their trust in any theory or teaching which has an exclusively rational foundation or is built upon merely human feeling or sentiment. They must be recalled to the true and only teaching concerning Jesus Christ, their Redeemer. Nor can we doubt that it is possible so to recall them. In every man there is something of the infinite, for the reason that "signatum est super nos lumen vultus tui, Domine".[10]

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[9] John 1:26.

In this part of us which is infinite there can be perceived the image of the Lord. For this divine light which is ours, we cannot substitute any merely human light. The most powerful argument in favor of religion, as it is the most beautiful means toward an understanding of it, is the possession of a pure and humble heart. From one point of view, this cannot but be a very consoling truth, since the argument we present is not one of mere human wisdom. On the other hand, this truth assumes a grave and even terrifying character when one considers that the proud and presumptuous mind, no matter how learned, will be confounded by vice or by its own pride. It is from this approach, therefore, that not only we, but all others should be asked to meditate deeply upon the Divine Redemption of mankind.

In the whole history of the human race, no event, no victory, no matter how glorious, can be compared with the fact of the Redemption. By the Redemption, mankind, which had fallen under the sway of sin, is freed therefrom by the death of Jesus Christ. His death satisfies completely for all man's faults and delivers him from the dominion of Satan and restores him to the friendship of God. Man had lost the friendship of God; to be restored thereto there was required a price in itself completely adequate. Where was man to find this price?

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[10] Psalms 4:7.

From any point of view which we take of the great and ineffable fact of the Redemption, it is necessary to return filled with sentiments of the most profound gratitude toward Jesus, our Redeemer. Certainly, there was no obligation on His side to redeem us. Man had freely fallen, by reason of sin, from the order of grace, and God could have left him in this miserable condition. He need never have admitted him henceforth to active participation in the divine life and to the beatific vision. However, it is not difficult to find certain arguments, so-called of befittingness, in favor of Divine redemption. In the first place, man fell into this sad state by reason of the sin of our first parents. Moreover, the rebel angels sinned, despite the fact of their intuition of good and evil, while Adam and Eve fell only after having been deceived by the serpent. Given these considerations, we might say that it would have well suited the infinite mercy of God to have redeemed mankind; and really "secundum misericordiam salvos nos fecit" (Tit. 3 : 5) ; but this redemption itself might have occurred in numerous ways, by a gratuitous pardon, for instance, or by a partial reparation, without Christ becoming incarnate. But it should be borne in mind that all these considerations seemed more or less futile, since in the generous designs of God there had to be a definite proportion between the fault committed and the satisfaction offered. Because of this, it became necessary for one of the Divine Persons to become man, and for Him to satisfy for sin. No man, in fact, could have given full satisfaction to God offended by sin; for, granted that sin may be finite by reason of its malice and, therefore, of its demerit, it is infinite by reason of the offence or injury which it entails. Honor may be measured in terms of the person who honors one, but not injury, because an injury, although it, too, takes on more or less gravity from the position of the person who offends, it really assumes both form and depth from the dignity of the person who is injured. Thus, if a consecrated person is injured, we call the act a sacrilege. "Peccatum contra Deum commissum quamdam infinitatem habet ex infinitate divinae majestatis."[11]

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[11] St. Thomas, *Summa Theologica*, Pars III, q. I, art. II, ad 2um.

Now, God had in mind precisely a redemption which would entail adequate satisfaction; and thus in the Redemption the infinite justice and infinite mercy of God are balanced. It is scarcely necessary to state that the guilty party was man, not the Son of God. Therefore, the Son of God, in order to make reparation for mankind, Himself became man; to become our Redeemer He took upon Himself the function of mediator for humanity: He assumed the burden of our obligations. By reason of the Incarnation, He became the moral head of mankind, our procurator, as it were, as Adam formerly had been; He came upon earth to suffer and to die in our name. All this He did freely. Isaias had prophesized: "Oblatus est quia ipse voluit."[12] He, by His own words, confirmed this prophecy: "Animam meam pono pro ovibus meis . . . ego pono eam a meipso."[13] Christ acted freely, but since He wished to make satisfaction for mankind, it became necessary for the Man-God to suffer in order to offer expiation for what had occurred. He Himself told this to his two disciples at Emmaus: "Oportuit Christum pati."[14]

Cannot man see and acknowledge in all this his profound obligation of recognizing Jesus Christ for his Redeemer; cannot man be hereby recalled to his greatest duty, that of becoming bound ever more closely to his Saviour in the bonds of an unchanging, unwavering love? To that end the moving words of the Sacred Scriptures should be of great help: "Vere languores nostros ipse tulit et dolores nostros portavit. . . . Ipse vulneratus est propter iniquitates nostras; attritus est propter scelera nostra."[15] "Hic est sanguis meus . . . qui pro multis effundetur in remissionem peccatorum."[16] St. Peter proclaims the same truth with a cry of admiration: "Scientes quod non corruptibilibus auro vel argento redempti estis. . . . Sed pretioso sanguine quasi agni immaculati Christi, et incontaminati."[17] And St. Paul speaks in terms which show that the Redemption is adequate, complete, universal: "Dedit

[12] Isaiah 53: 7.

[13] John 10: 15, 18.

[14] Luke 24: 26.

[15] Isaiah 53: 5.

[16] Matt. 26: 28.

[17] I Peter 1: 18, 19.

redemptionem semetipsum pro omnibus." [18] In another place the Apostle refers to it as superabundant, as having been given with truly divine munificence: " In quo habemus redemptionem per sanguinem eius, remissionem peccatorum secundum divitias gratiae eius; quae superabundavit in nobis, in omni sapientia et prudentia." [19]

After all these considerations we cannot but conclude that the Redemption is not merely a beautiful example of altruism. Neither is it the result of a mere sentimental love raised to heroic proportions. We cannot but understand that it is something more than a substitution of Christ in order to cover over our sins, or what is worse, to encourage us in them or to justify our irrational passions. Christ, by reason of the Redemption, has bound us to God Himself, and made us partakers of the divine life, partakers by reason of His meritorious acts, which do not, however, relieve us from all action on our part; on the contrary, they impel us to action. His holiness and His merits are not in themselves sufficient to save us without works of faith on our part. They can, however, make saints of us, render our sufferings worthy of merit. He has not suffered that we may enjoy pleasure, but that we may support with patience our sufferings and thereby make them worthy of grace and of life eternal. Therefore, Jesus has said and says to all: " Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me. Et qui non baiulat crucem suam, et venit post me, non potest meus esse discipulus." [20] " Si autem filii, et heredes: heredes quidem Dei, coheredes autem Christi: si tamen compatimur, ut et conglorificemur." [21] This is the reason why the chief fruit of the Redemption ought to be the similarity of man with Jesus Christ Himself, a similarity developed and elevated even to the point of sonship with God, " conformes fieri imaginis Filii sui ". [22]

The fruits of the Redemption appear and mature in the spiritual lives of men. They are seen, too, in the family and in human society, which flower in a new supernatural life and prepare us for an eternal life with God. Herein we find the whole reason for the work of Christ. To measure the worth of the Redemption, to evaluate it, the Apostle St. Paul, in his Epistle to the Romans, presents us with a criterion or measuring rod, as it were, namely, that love ought to be more and more enlivened by a grateful and devoted submission to Christ our Redeemer: "Christus pro nobis mortuus est: multo igitur magis nunc iustificati in sanguine ipsius, salvi erimus ab ira per ipsum. Si enim cum inimici essemus, reconciliati sumus Deo per mortem Filii eius: multo magis reconciliati, salvi erimus in vita ipsius."[23] If, when we were the enemies of God, Christ died for us, now that we are His friends, how much the more shall we be justified. From His love we must look for those gifts and graces which are necessary both for life eternal and for life here below. Where Christ the Saviour enters, where He is received, there all minds are lifted toward heavenly thoughts; there the sacred embers of love for every cause of justice and charity are enkindled; there works of charity flourish; there acts of helpfulness are multiplied, in the schools, in the hospitals, in the asylums; there assistance is given to every kind of misery or sickness, a sense of justice and peace is spread about, the tendency to be merciful is accentuated, the desire to make generous sacrifices in order to console others, to heal, to lift up, to promote, to organize; there is born, in a word, a new civilization. Those who have shared in the fruits of the Redemption become themselves, and most easily, benefactors and promoters of virtue even to the point of themselves taking part in the Redemption and of making others participators with them in it.

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[18] I Tim. 2:6.

[19] Eph. 1:7-8.

[20] Matt. 16:24; Luke 14:27.

[21] Rom. 8:17.

[22] Rom. 8:29.

From out these truly sublime souls have come, heroes of sanctity, the noblest fruits of the Redemption. The Holy Father has wished to call the attention of the world particularly to these special fruits by reserving for this Holy Year the glorifying of these saints raised by him to the honors of the altar, thus establishing for us a lasting remembrance of the centenary of the Redemption through this new and bright constellation of sanctity which he has added to the heavens. The inner meaning of these happenings deserves to be explained. The inspiring solemnities held in the Vatican Basilica, and repeated in thousands of other churches, are the expression of something far grander than mere ceremonies; they are a sublime, a great testimony through which the Church proclaims the virtues of those who have been redeemed: they are the canonical recognition, the official celebration of the heroism of these virtues. The saints thus canonized are presented to the admiration and the imitation of the world, for the increase of the Kingdom of God and the extension of the Redemption of Jesus Christ. It is not easy, perhaps it is even impossible to measure the abundance of the fruits of the Redemption which have had their origin in those who have been so exalted by the Church. Speaking of three from among those who were beatified, namely, Rocco Gonzalez de Santa Cruz, Alfonso Rodriguez, and Giovanni del Castillo, all of the Society of Jesus, the Holy Father very happily referred to them as " redeemers, that is to say, true and in every way full disciples of the Divine Master, of the Divine Redeemer, martyrs of the Martyred Redeemer. In a very real sense one can truly say that the whole work of the Redemption has filled their thoughts, their affections, their hearts, their actions. Theirs is a redemption, which is eminently supernatural, though it is also natural, and in every sense of the word human, individual, and social. Thus, they are bound up closely with the work of our Divine Redeemer, who though He came to bring to us the life supernatural, by bringing to our souls the very substance of the Redemption, yet this is not all that we owe Him. We owe Him as well—offsprings and reflexes, as it were, of this very life supernatural—all that perfection, elevation, healing that come from it to our natural life itself, and even to that of our merely human life. Therefore, Redemption is also natural: it is everything—even that whole complex which we call Christian civilization." [24]

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[23] Rom. 5:9, 10.

In one way or another, these words of the Pope are applicable to all the saints. The world should understand this; in fact, it would be sufficient if it would know a few, even one, from among these glorious heroes who, during the Holy Year, have been proclaimed exemplars of the virtues, to understand who and what the Divine Redeemer is, to behold in them and their lives the marks of the true Church, to touch, as it were, with the hand the fact that they have lived their lives with the Saviour Himself. The Holy Father has been solicitous to present to the world a large array of saints, so as to give a new proof of the superabounding efficacy of the Divine Redemption. It is a veritable triumphal march of the Saints and of the Blessed under the dome of St. Peter's in all the glory of the sacred rites of canonization and beatification to take their places upon the altars of the Church. It is enough to recall their names and to point out briefly their deeds in order to recognize that they were " also redeemers ", heroes all, to whom " nec rosae nec lilia desunt ".

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[24] Address of the Holy Father, 25 January, 1934.

Among the beatified are the following:

(1) Euphrasia Pelletier (beatified 30 April, 1933), foundress of the Sisters of the Good Shepherd, who made the work of the Redemption the ideal and program of her own Institute;

(2) Vincenza Gerosa (beatified 7 May, 1933), co-foundress of the Sisters of Charity of Lovere, Brescia;

(3) Giuseppe Pignatelli, S.J. (beatified 21 May, 1933), unconquerable hero, faithful to his duties despite the most terrible trials;

(4) Gemma Galgani (beatified 19 May, 1933), virgin of Lucca, endowed with most wonderful heavenly gifts;

(5) Catherine Labouré (beatified 29 May, 1933), of the Daughters of Charity, who received from the Blessed Virgin the Miraculous Medal;

(6) the three Jesuit Martyrs — Rocco Gonzalez de Santa Cruz, Alfonso Rodriguez, Giovanni del Castilla (beatified 28 January, 1934), missionaries to the Indians of South America in the seventeenth century, great civilizers and martyrs;

(7) Antonio M. Claret (beatified 25 February, 1934), Archbishop of Santiago, Cuba, founder of the Congregation of Missionaries, Sons of the Immaculate Heart of Mary.

Among the new Saints are:

(1) Andrea Uberto Fournet (canonized 4 June, 1933), founder of the Daughters of the Cross and of the Sisters of St. Andrew;

(2) Marie Bernadette Soubirous (canonized 8 December,

1933), the privileged soul who had the vision of Our Lady at Lourdes, intimately associated with the dogma of the Immaculate Conception and with the miracles of the Grotto of Lourdes;

(3) Giovanna Antida Thouret (canonized 14 January, 1934), foundress of the Sisters of Charity, a true heroine of charity and of beneficent works;

(4) Maria Michela of the Most Blessed Sacrament (canonized 4 March, 1934), foundress of the Handmaids of the Blessed Sacrament and of Charity;

(5) Louise de Marillac (canonized 11 March, 1934), Daughter of Charity of St. Vincent de Paul;

(6) Giuseppe Cottolengo (canonized 19 March, 1934), founder of the House of Divine Providence in Turin, a refuge for thousands of derelicts and for the sick;

(7) Pompilio Pirrotti (canonized 19 March, 1934), priest, educator, and preacher, apostle of the Sacred Heart;

(8) Teresa Margherita Redi (canonized 19 March, 1934), Carmelite nun, "abscondita cum Christo in Deo" who offered to God the sweet perfume of a holy youth spent in daily and most austere penances;

(9) Giovanni Bosco (canonized 1 April, 1934), founder of the Society of the Salesians and of the Daughters of Mary Auxiliatrix, whose work is a living fulfilment of the parable of the mustard seed, which though the smallest of all seeds becomes a tree, the branches of which cover the earth.

The life of each of these Saints is but a series of noble deeds, of sacrifices, of exaltations often hidden from the world; of abnegation and of heroic acts of charity done in behalf of innumerable others, to the welfare of many nations, yes, of the world itself. We see in them an immensity of love, of purity, of faith. Magnificent monuments are often erected to the founder of a hospital or a school for the reason that they are looked upon as true benefactors of humanity. But the ventures made in the name of Christ the Redeemer and with the purpose of extending His Redemption assume proportions much more vast. For example, the schools, colleges, and hospices which owe their origin to Don Bosco, who died in 1888 and is, therefore, almost contemporary with us, are numerous in every land, and veritable armies of youth are trained in them to the love of God and of country. The hospitals, asylums, houses of refuge, the schools conducted under the name and egis of the women saints who have been canonized or beatified are literally numberless, and the good they do is beyond measure. What souls are saved, sins and crimes prevented, avenues of virtue and of good living opened up to thousands of families! In truth, these saints, both men and women, are in every sense redeemers. We are grateful to the Holy Father for having bound up their memories with that of the Redemption, thus honoring and exhibiting them to the world in this glorious centenary of the Redemption. Of these saints he has spoken often, recalling to bishops and clergy the words of St. Paul: "haec loquere et exhortare". We are moved by example; their lives are an incontrovertible argument. Following the example of the Holy Father, let us bring their story to our people, and thus we, too, will coöperate in the work of the Redemption, we will have taught, and most efficaciously, that Jesus Christ is the Son of God, that He is the Redeemer, that His work is divine, as the Church which He founded is divine.

✠ AMLETO GIOVANNI CICOGNANI,
Apostolic Delegate to the United States.

EPISCOPUS PROPRIUS ORDINATIONIS.

PREVIOUS TO THE CODE there were several grounds by reason of which a person could be lawfully promoted to orders. For a candidate for the secular clergy it might have been (a) by reason of his origin: one could be lawfully ordained by the bishop in whose diocese he was born (with the variations of *origo* then obtaining); (b) if a cleric had actually obtained a benefice in a diocese its bishop was competent to promote him to further orders; (c) if one was domiciled in a diocese, even though he was not born there, its bishop was authorized to ordain him; (d) if he had been in the service of the bishop for three years (i. e., if he was his *familiaris*), the latter could confer orders upon him.[1] More recently there was added incardination as a basis of competence for ordination.[2] For the ordination of religious, special rules applied, especially in so far as they were exempt or enjoyed some privilege or had obtained an indult.

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[1] P. Gasparri, *De Sacra Ordinatione,* (Paris: Delhomme et Briguet, 1894), n. 804; S. Many, *Praelectiones de Sacra Ordinatione,* (Paris: Letouzey et Ané, 1905), n. 27-41.

The Code has very materially changed the former laws regarding the ordination of secular clerics; but to a lesser degree those regarding the ordination of religious. The laws regarding the right to ordain or to grant dimissorial letters is laid down in canons 955-967.[3] Clear as these canons seem to be, they nevertheless occasion numerous doubts and difficulties. It is therefore our purpose to point out which Ordinary (local or religious) has the right to ordain individual ordinands or grant them dimissorial letters, in the following order: for the ordination 1. of secular clerics; 2. of exempt religious; 3. of non-exempt religious; 4. of members of societies living in common without vows.

At the outset attention is called to canon 959: the authority who is competent to grant dimissorial letters is empowered to ordain—provided he enjoys the necessary power of orders. Therefore when it is said that a bishop can ordain, it will always be understood that he can grant dimissorial letters. On the other hand, where it is said that a superior (especially of religious) can grant dimissorial letters, this mode of expression will be employed because as a rule he cannot personally confer the respective orders, for lack of episcopal consecration. Furthermore, under the name of bishop will be comprised all those mentioned in canon 958, including the pro-vicar apostolic, as declared by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 20 July, 1929, ad I.[4]

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[2] S. C. C., decree *A primis*, 20 July, 1898—*Fontes*, n. 4307; decree *Decreto*, 24 November, 1906—*Fontes*, n. 4330.

[3] It would take us too far afield to treat of all these canons exhaustively. For practical purposes this discussion will be limited in the main to canons 956 and 964; to others only such reference will be made as appears necessary.

[4] *Acta Ap. Sedis*, XXI (1929), 573. This declaration mentions only the pro-vicar. It seems, however, that it applies also to the pro-prefect, to the administrator provisionally appointed by the pro-vicar or pro-prefect, as ordained in canon 309, § 3, as also to the senior missionary taking charge of the vicariate or prefecture in virtue of canon 309, § 4 during a vacancy, if no other administrator is appointed. Cf. *Apollinaris*, III (1930), 233-236; *Periodica*, XVIII (1929), 250-251; *Jus Pontificium*, IX (1929), 193.

I. For the Ordination of Secular Clerics.

Canon 955 § 1 prescribes that one may be ordained only by his proper bishop or with his legitimate dimissorial letters. Canon 956, and this canon alone, to the exclusion of all others and especially of canon 94, determines who is one's proper bishop for ordination and distinguishes two reasons that can form the basis for legitimate ordination, viz., origin with domicile, or domicile alone.

A. BY REASON OF ORIGIN AND DOMICILE.

By the "place of origin" is meant the place (here, the diocese) in which one's[5] father had his domicile or quasi-domicile at the time of the person's birth; or, if the child were posthumous or illegitimate, its mother. But the ordinand's birth in a diocese does not alone suffice to empower the bishop of the diocese to ordain him; the candidate must moreover at the time of ordination still retain his domicile in the diocese. If then the ordinand was born in the diocese in which he still has his domicile, the bishop of that diocese is his proper bishop for ordination.

Here it will be well to call attention first to canon 93 § 1: a minor (i. e., one who has not completed his twenty-first year; cf. canon 88 § 1) can have no other domicile than that of his parents or guardian; this is of practical import only for ordination to Tonsure and Minor Orders, not for Subdeaconship, which can be conferred only after the ordinand has completed his twenty-first year (canon 975). Secondly, while a seminarian above twenty-one years of age can acquire a distinct domicile of his own, still as a rule he will retain that of his parents until his ordination to the priesthood; for even if he is attending the seminary in the diocese for which he is studying, he will return "home" to them during the vacation. In this case the bishop in whose diocese he had lived with his parents and in which he thus retains his own voluntary domicile remains competent to ordain him.

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[5] Also a convert's. In canon 90, § 1 converts are mentioned expressly, in order to clear away the former interpretation that their *locus originis* was not the place of their natural birth but that of their spiritual birth, i. e., the place where they were converted.

Similarly it may justly be concluded that a candidate for orders who emigrates to a foreign diocese still retains the domicile of his parents, till he is ordained to the priesthood. This is similar to the common opinion that a bride who leaves her parents' home to be married at her groom's home is presumed not to give up her parents' domicile unless and until she actually marries, for she is supposed to forsake her parents' domicile only conditionally: but a conditional intention to give up a domicile is ineffective until the condition itself is verified. In this supposition the bishop of the diocese in which the seminarian's parents reside and in which he retains his domicile remains his proper bishop for ordination and may either personally ordain him or grant him the necessary dimissorial letters.[6]

B. BY REASON OF DOMICILE WITHOUT ORIGIN.

It frequently happens that the ordinand no longer resides in the diocese in which he was born. Either he may have moved from the diocese with his parents, or for one reason or another he may have definitely left their home and set up his own residence in another diocese. Then the bishop of his diocese of origin has lost all right to ordain him.

If then the candidate has actually taken a permanent residence in another diocese, the bishop of such diocese now becomes his proper bishop for ordination. In this case, however, the candidate will have to take an oath to remain in the diocese, provided of course that he has been accepted for it; he will not take the oath, however, if he is already incardinated in another diocese or is at least destined for another diocese. But of these cases more later.

Before proceeding, it may be well to say that it seems to be possible for a candidate to have two proper bishops for ordination. As was said above, a seminarian usually retains the domicile of his parents, even if he is studying in the diocese for which he is destined. In this latter supposition, however, he may also have acquired a domicile in the diocese. In such a case the bishop of the former diocese will continue to be his proper bishop (as a rule), *ratione originis et domicilii simul,* or at least *ratione domicilii* alone; so too the bishop of the diocese for which and in which he is studying and in which he has acquired a voluntary domicile is his proper bishop *ratione domicilii.* Thus these two bishops are fully authorized to ordain him. However, the former would need the latter's consent (not dimissorial letters) for both the purpose of incardination and the judgment called for in canon 969 § 1.[7]

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[6] P. Maroto, "De Episcopo proprio quoad ordinationem", n. 5, *Apollinaris,* V (1932), 240.

C. BY REASON OF INCARDINATION.

It must strike one as strange that the Code nowhere expressly empowers the bishop to promote to further orders a *cleric* (one who has received at least Tonsure) if he has already been incardinated in his diocese. The question naturally arises whether he can do so or not. While a few canonists take the view that he can, others with convincing arguments deny it. Before entering upon the discussion of this question it will be necessary to point out the two ways in which incardination can take place.

a. By Reception of Tonsure.

Canon 969 § 1 forbids the ordination of anyone to the secular clergy unless the needs or at least the service of the diocese warrants it. Paragraph 2, however, permits a bishop to ordain a subject of his diocese with the provision that he be destined for the service of another diocese. This naturally prompts the question of when and how excardination and incardination, mentioned there, are to be effected. One method is suggested in the replies given by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code to doubts proposed by the Archbishop of Armagh who asked:

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[7] If a seminary is strictly interdiocesan or regional, i. e. if it has been established by authority of the Holy See as interdiocesan or regional (canon 1354, § 3), seminarians by the very fact that they are studying in it for any one of the dioceses for which it is erected acquire a domicile in the diocese for which they are studying and the bishop of the diocese for which they are destined is competent to issue dimissorial letters, and by receiving Tonsure in virtue of these dimissorial letters the seminarian is legitimately incardinated in this diocese. Cf. S. C. C., 10 March, 1923—*Acta Ap. Sedis,* XVI (1924), 51-55. For the present this point does not seem to have any practical value in the United States, since—so far as we are aware—there is no such interdiocesan or regional seminary in this country. Even the Josephinum does not seem to come under this heading; for while the seminarians are destined for various dioceses in the country, the seminary itself it not established for specified dioceses and is not under the combined jurisdiction of the bishops of several dioceses.

2. Utrum ille qui ordinetur a proprio Episcopo servitio alius dioecesis incardinetur huic alii dioecesi iuxta canonem 111, § 2, an potius dioecesi proprii Episcopi iuxta canonem 969, § 2.

Resp. Ad II. Affirmative ad primam partem: negative ad secundam.[8]

This declaration is a private rescript, and has not been published in the *Acta Apostolicae Sedis.* Nevertheless it is recognized by authors as a merely declarative interpretation and therefore needs no promulgation.[9] In conformity therefore with canon 111 § 2, as explained by the above declaration, the proper bishop (*ratione domicilii cum origine* or *simplicis domicilii sine origine*) of the ordinand and the bishop of the diocese into which the latter is to be received, come to an agreement to the effect that the proper bishop will confer Tonsure upon his subject, not however for service in his own diocese, but in that of the other bishop: then by thus receiving Tonsure the ordinand, now a cleric, is *eo ipso* incardinated in the ranks of the clergy of the second diocese without even for a moment being incardinated in the diocese of his proper bishop who ordained him.

This candidate is not obliged either before or after receiving Tonsure to take the oath spoken of in canon 956, since he is expressly excepted from that obligation by the words of canon 956: "nisi agatur . . . de promovendo alumno, qui servitio alius dioecesis destinatur ad normam canonis 969 § 2." [10]

b. By Formal Excardination and Incardination.

This method follows rather the rule laid down in canon 969 § 2. According to this provision, even before ordination the ordaining bishop decides that he will ordain a subject (*ratione domicilii una cum origine* or *ratione simplicis domicilii sine origine*) not for his own diocese but for another. Since, however, transactions looking toward acceptance of the candidate by some other bishop are not completed, the ordinand is destined and ordained for another as yet undetermined diocese. In normal times the ordinand's proper bishop may proceed in this manner safely; for he is fully aware that there are always dioceses which have a dearth of priests and whose bishops will be willing to receive and incardinate such a cleric for the service of their dioceses. The selection of the diocese can be attended to at a later date.

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[8] 3 August, 1919.—Blat, *Commentarium Textus Codicis Iuris Canonici,* (Rome: Typographia Pontificia in Instituto Pii IX, 1920), vol. III, part I, pag. 368-369; *Periodica,* XII, 73-74.

[9] Canon 17. Cf. Cappello, "Quaestiones de ordinatione, domicilio et incardinatione", n. 3, *Periodica,* XX (1931), 126*-127*.

[10] Cf. "Annotationes" to the above declaration in *Periodica,* XII (1924), 74-76; F. Cappello, "Quaestiones canonicae de ordinatione, domicilio et incardinatione", *Periodica,* XX (1931), 125*-130*; A. Vermeersch, "De Ordinatione pro aliena dioecesi", *Periodica,* XXI (1932), 236*-237*; P. Maroto, "De Episcopo proprio quoad ordinationem", *Apollinaris,* V (1932), 238-245.

Now in which diocese is this man incardinated at his reception of Tonsure? On the one hand, though destined for the service of another diocese, he cannot be incardinated in it since it is not determined and he has not been accepted by any bishop. On the other hand, canon 111 § 1 requires that he be actually incardinated in a diocese, lest he be a *clericus vagus*. Now there is no diocese in which for the present he can be incardinated other than his proper diocese whose bishop ordained him and it is in it that he is incardinated. But again, according to canon 956, by the words: "nisi agatur . . . de promovendo alumno, qui servitio alius dioecesis destinatur ad normam canonis 969, § 2," he is not obliged to take the oath to remain forever in the diocese. The oath would be false, as it is already settled that he shall not remain in the diocese.

This cleric remains incardinated in that diocese until a bishop is found who will receive him into his diocese. Then by mutual letters of the two bishops he is excardinated out of the diocese into which he was temporarily incardinated by Tonsure, and permanently incardinated into the new diocese in conformity with canons 112-117; and now he will take the oath to remain forever in the new diocese, not however in virtue of canon 956, but of canon 117 n. 3.

This brings us back to the question: who is to promote such clerics to further orders? Three situations are possible.

(1) The clerics incardinated according to either method may have already taken up residence in the diocese in which they are already incardinated. Now they have but one diocese *tum ratione domicilii tum ratione incardinationis:* the bishop of this diocese is the one entitled to ordain them.

(2) Those destined for another but as yet undetermined diocese remain for the time being incardinated in the diocese in which they still retain their domicile. These also have but one proper bishop for ordination, namely the bishop to whose diocese they still belong.

(3) Those clerics who have been incardinated by Tonsure into a diocese other than the one in which they have their domicile will still have to be raised to both Minor and Major Orders. Sometimes those destined at Tonsure for an unnamed diocese will not yet have received all orders before they are actually incardinated in a definite diocese. On the other hand, it is possible that both the former and the latter retain the domicile they had in their "home" diocese at the time they received Tonsure, and that neither the former nor the latter have acquired a domicile in the diocese in which they are *de facto* incardinated. In such circumstances they have two proper dioceses: one *ratione domicilii,* the other *ratione incardinationis.* And then there arises the practical question raised above on page 355: which of the bishops of the two proper dioceses of these clerics is entitled and obliged to ordain them? At first sight one may be tempted to conclude that the right to ordain is reserved to the bishop of the diocese in which the cleric is incardinated, to the exclusion of the bishop whose diocese he has not yet quit. As a matter of fact some canonists hold this opinion. Thus Cappello concludes:

> 6. Per incardinationem clericus *propriam* dioecesim ac *proprium* Episcopum sortitur, ut liquet ex dictis. Idcirco laicus qui recipit primam tonsuram servitio alius dioecesis, huic plane incorporatur, ita ut ipsa *propria* fiat eiusque Episcopus *proprius* sit.
>
> Iuxta disciplinam Codicis, clericus *uni* tantum dioecesi potest esse incardinatus et *unum* dumtaxat habere Episcopum *proprium* quoad ordines recipiendos. Quare ea dioecesis, in qua laicus recipit primam tonsuram pro servitio alius dioecesis, ipsi aliena iuridice est, et Episcopus ordinans nec est nec manet proprius. Posito facto incardinationis determinatae dioecesi, necessario consequitur eum illius Episcopum fieri proprium, ac propterea ius habere promovendi clericum incardinatum seu subditum suum. Episcopus autem, qui primam tonsuram contulit laico promoto servitio alius dioecesis, eatenus potest altiores ordines eidem conferre, quatenus licentiam seu litteras

dimissorias habeat Episcopi proprii ordinandi, seu Episcopi illius dioecesis cui, receptione tonsurae, clericus incardinatus fuit.

Itaque, attento responso Pontificiae Commissionis Codicis diei 17 Aug. 1919, genuino sensu atque valore perpenso canonum 111, § 2, 956 et 969, § 2, dicendum ad casum propositum quod attinet, Episcopum *B.* posse ordinare clericum, tamquam proprium, aut ei dare litteras dimissorias.[11]

Cappello's arguments are not at all conclusive. It is true that by incardination one ceases to be subject *ratione incardinationis* to the bishop to whose diocese he previously belonged and becomes subject *ratione incardinationis* to the bishop of the diocese in which he is now incardinated. But the Code nowhere authorizes a bishop to ordain one who is subject to him only *ratione incardinationis.* (Of this, more later.) Furthermore, incardination of itself does not take away a domicile that one may have in another diocese. Canon 95 requires that before losing a voluntary domicile one must actually leave the place with the intention of not returning ("... amittitur discessione a loco cum animo non revertendi"). Neither this canon nor canons 111-117 nor 956 nor 969 make any exception to this rule for clerics. It does not follow therefore that by incardination alone and before taking up his residence in his new diocese a cleric loses his domicile in his former diocese (in which he had perhaps been incardinated) which he has not yet left. There is nothing incongruous in this. A cleric having a domicile in a diocese in which he is not incardinated is subject to its bishop in the same manner as the other faithful; to the bishop in whose diocese he is incardinated he is subject in the peculiar manner of other clerics.

How Cappello finds his conclusion in the declaration of the Pontifical Commission quoted above is difficult to understand: it does not directly refer to the question of a *cleric* being promoted to further orders, but to a *layman* who receives Tonsure from his proper bishop *ratione domicilii*, being *eo ipso* incardinated in a strange diocese.

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[11] "Quaestiones canonicae de ordinatione, domicilio et incardinatione", *Periodica,* XX (1931), 129-130. Similarly, E. Eichmann, *Lehrbuch des Kirchenrechts,* (Paderborn: F. Schöningh, 1923), p. 196, n. 119, I, 1, b); W. Grosam, "Authentische Auslegungen zum Cod. jur. can.", *Theologisch-Praktische Quartalschrift,* LXXXIII (1930), 615-616.

When Cappello says that from the incardination of a cleric necessarily follows the right of the incardinating bishop to ordain that cleric, he is merely recalling the former legislation without taking note that the provision is *not* renewed in the Code.

The decree of the Congregation of the Council, *A primis,* of 20 July, 1898,[12] completely reorganized the legislation on excardination and incardination of clerics. In n. 4 the bishop incardinating a cleric was by that very fact authorized also to promote that cleric to further orders. Another decree likewise of the Congregation of the Council, *Decreto,* 24 November, 1906,[13] gave approval to a practice already in vogue of granting a sort of excardination and incardination to one not yet tonsured, but with a view to his being ordained. In its narrative part this decree explicitly calls attention to the fact that the practice did not require such a person to acquire a domicile in the diocese of incardination either before incardination or ordination; and in the dispositive sections no such obligation of first acquiring a domicile before receiving order was imposed: n. 2 merely referred to the provisions of the decree *A primis,* which in turn did not demand the acquisition of domicile by an incardinated cleric before receiving further orders. No doubt it is in view of this previous legislation that Cappello comes to the conclusion that by incardination (even without a domicile) one acquires a proper bishop for ordination. But it is just from the striking contrast of this previous legislation with the Code that one is forced to a conclusion the opposite to Cappello's. In canons 111-117 all the other provisions of the decree *A primis* (with some relatively slight modifications) are renewed: only this one, contained in n. 4 of that decree, which authorized the incardinating bishop to ordain the incardinated cleric without the requirement of a domicile—only this one provision is completely omitted from canons 111-117, as well as from all the canons on orders, especially canon 956. With this very recent legislation of 1898 before it the Commission for the Codification of Canon Law did not include that one section of the decree of 1898.

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[12] *Fontes,* n. 4307.

[13] *Fontes,* n. 4330.

This *silentium positivum* must impress one with the necessity of concluding that the Code has eliminated incardination alone without a domicile as a basis for acquiring a proper bishop for ordination.

A closer scrutiny of canon 956 only confirms this. The first part of canon 956 provides that the proper bishop to ordain one for the diocesan clergy is the bishop in whose diocese the ordinand (1) was born and still resides, (2) or—if he was not born there—has a domicile. This part makes no distinction whether he is still to receive Tonsure or only further orders. In each of these cases he must acquire a proper bishop for ordination in one of the two ways mentioned. The second half of canon 956 (following the semi-colon and beginning with the word "sed in hoc altero casu") no longer treats of the proper bishop for ordination, but of an obligation of taking an oath to remain forever in the diocese, imposed upon the ordinand who is promoted to orders by his proper bishop *ratione simplicis domicilii sine origine,* from which obligation of taking the oath three classes of ordinands (two for the secular clergy and the third for religious) are exempt, by the further clause beginning with the words: "nisi agatur". From the first of these exemptions from the oath, "nisi agatur de promovendo ad ordines clerico qui dioecesi per primam tonsuram iam incardinatus est," some canonists seem to draw an argument for their position. But it does not lend itself to that conclusion. First, as already stated, this clause does not at all treat of the bishop who is authorized to ordain, but of the exemption from taking the oath to which some ordinands are bound. In the next place, the phrase applies both to the cleric to be promoted to further orders who by first Tonsure has been incardinated in the diocese of his domicile (who will have already taken the oath before Tonsure), and to the cleric who by reception of Tonsure was incardinated in a diocese other than that of his domicile (who will apparently never be obliged to take the oath).

But does not the word *dioecesi* point clearly to the bishop of the diocese in which the cleric is incardinated, as the ordaining prelate? Not necessarily. It may refer to any diocese to which the ordinand belongs either by domicile and incardination combined, or by incardination alone. In this sense it would be equivalent to *alicui dioecesi.* This construction does not strain the words of the clause. On the other hand, the entire sentence of which this is a subordinate clause is not treating of the proper bishop for ordination but of the obligation, or of the exemption from obligation, of taking an oath: to find in the word *dioecesi* reference to the bishop of the diocese would do violence to the clause. Hence the clause does not add weight to prove a bishop's right to ordain a cleric by the mere reason of his incardination.

Moreover, in drawing his conclusion from the declaration of the Pontifical Commission referred to above, Cappello ignores the answer given to the first question proposed at the same time. This reply tells with irrefutable force against him.

> 1° Quisnam sit Episcopus proprius pro ordinatione illorum, qui nullum domicilium habent.
>
> *Resp.*: Ad I. Prout dubium exponitur: est Episcopus loci in quo fit ordinatio, modo tamen ordinandus praevie acquirat domicilium cum iuramento ad normam canonis 956.[14]

This first question spoke absolutely of ordination. It did not distinguish between a layman to be tonsured and a cleric already incardinated in a diocese. If incardination alone would have provided the incardinated cleric with a proper bishop for further orders, it would have been in order for the Commission to distinguish. Far from making any such distinction, it declared that the ordinand must first acquire a domicile in a diocese: then the bishop of that diocese will be authorized to ordain him.

It may be objected that it seems incongruous that the bishop of one diocese in which the cleric is not incardinated should be the one to ordain him, whereas the bishop of the diocese in which he is incardinated has no right to promote him to orders. This is not at all incongruous. First, it is not true that the latter bishop has no word to say in the matter of such a cleric's promotion to orders. According to canon 969 § 1, he and no other bishop must determine whether the needs of his diocese or the advantages to it warrant the promotion of a cleric to

[14] Blat, *loc. cit.*

further orders.[15] And if there is a choice to be made between several candidates, it is again he and no other bishop who will make the selection. But once this bishop has sanctioned the ordination of a cleric in conformity with canon 969 § 1, then the proper bishop by reason of domicile not only may but also must carry out the wishes of the bishop in whose diocese the cleric is incardinated. Why is it the latter and not the former who is to ordain such a cleric? Perhaps it is this: while the judgment of the needs of the diocese belongs exclusively to the bishop of the diocese, he is scarcely in a position to judge the fitness of the ordinand; for this latter decision the proper bishop by reason of domicile will usually be in a better position to gather the necessary information and pass judgment on the ordinand's fitness for the order to be conferred. Viewed in this light, the provision of canon 956 is a new illustration of the solidarity of the Church and reveals also the unfathomable wisdom of the Church in placing the tremendous responsibility for promoting a candidate to orders upon the Ordinary best able to be guided by the injunction of St. Paul: "Manus cito nemini imposueris." [16]

Despite Cappello's confident conclusion to the contrary, the declaration of the Pontifical Commission, 3 August, 1919, and the " real sense and import " (" genuino sensu atque valore ") of canons 111 § 2, 956 and 969 § 2, do not prove that by incardination alone a cleric obtains a proper bishop for ordination. On the contrary, they prove that a cleric's incardination alone in a certain diocese, but without a domicile there, does not authorize the bishop of the diocese to ordain him. Even though incardinated in a diocese, such a cleric will have to be ordained by the bishop of the diocese in which he is actually domiciled but not incardinated. The arguments in favor of this solution as the only one tenable are so excellently summed up by Maroto in the conclusion of his article entitled " De Episcopo proprio quoad ordinationem ",[17] that they fittingly close discussion of this point.

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[15] There may be the question of the propriety or even justice of denying a cleric promotion to further orders (canon 973); but that is beside the present question.

[16] I Tim. 5:22.

[17] *Apollinaris*, V (1932), 238-245.

12. Quod autem in superioribus numeris tradidimus de collatione primae tonsurae, idem tenendum est de subsequentibus ordinationibus usque ad Presbyteratum, si alumnus, servitio alius Dioecesis destinatus, pergit manere in veteri proprio domicilio, idque etiamsi per primam tonsuram fuerit interim Dioecesi destinationis incardinatus; quoniam incardinatio ex se non inducit novi domicilii acquisitionem in Dioecesi incardinationis. Remanet proinde unum domicilium veteris Dioecesis A., ac inde unus eius Episcopus est proprius Episcopus ordinationis pro nostri Aloisii casu; Episcopus autem destinationis vel etiam incardinationis nullum adhuc obtinuit ius ad alumnum, de quo agitur, ordinandum vel ei dandas litteras dimissorias, etenim semper verum est ut in vigenti disciplina nemo potest nisi ex domicilio obtinere Episcopum proprium ordinationis ad normam can. 956. Olim profecto incardinatio, praesertim post decretum S. C. Concilii *A primis* 20 iulii 1898 tribuebat Episcopo incardinanti ius promovendi ad ordines alumnum suae Dioecesi incardinatum, licet nondum in Dioecesi commorantem, ita ut ex titulo incardinationis Episcopus fieret proprius ordinationis eodem iure ac alii erant Episcopi ordinationis proprii ex titulis originis, domicilii, beneficii et familiaritatis; immo aliud eiusdem S. C. Concilii decretum 24 nov. 1906 extendit etiam ad laicos normas excardinationis (per litteras proprii Episcopi dimittentis) et incardinationis formaliter faciendae (per litteras Episcopi recipientis), sic nimirum ut etiam laicus fieret incardinantis. Sed omnia haec per novum Codicem antiquata sunt, et ideo laicus est incapax incardinationis, et ipse clericus per solam incardinationem non nanciscitur Episcopum proprium ordinationis, sed dumtaxat per domicilium.[18]

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[18] Cf. also Haring, "Ordinationszuständigkeit", *Theologisch-Praktische Quartalschrift*, LXXXVI (1933), 378, where this author summarizes Maroto's article approvingly; *idem, Grundzüge des Katholischen Kirchenrechtes*, (3. ed., Graz: Ulrich Moser's Buchhandlung, 1924), p. 143; Aertnys-Damen, *Theologia Moralis*, (11. ed., Turin: Marietti, 1928), II, n. 570; Vermeersch-Creusen, *Epitome Iuris Canonici*, vol. II (4. ed., Malines: H. Dessain, 1930), n. 239; Blat, *op. cit.*, lib. III, pars I, p. 366-368; A. Perathoner, *Das Kirchliche Gesetzbuch*, (3. ed., Brixen: A. Weger, 1923), p. 273, notes 3, 4; S. Sipos, *Enchiridion Iuris Canonici*, (Pécs: Haladás R. T., 1926), p. 436; A. Pöschl, *Kurzgefasstes Lehrbuch des Katholischen Kirchenrechtes*, (Graz: Ulrich Moser's Buchhandlung, 1918), p. 98; J. B. Raus, *Institutiones Canonicae*, (2. ed., Paris: E. Vitte, 1931), n. 58, II.

CAN CATHOLICS REALLY REFORM THE MOVIES?

IS NOT THE CATHOLIC HIERARCHY of the United States grappling with a problem almost too huge when it undertakes to reform the movies? Are the Bishops really hopeful of success?

While I fear that such questions will spontaneously arise in the minds of many Catholics, whose ecclesiastical leaders are pressing them to register effective disapproval of the demoralizing films now so universally exhibited, yet success should not be one-half so difficult as it might, at first blush, appear.

Although the ratio of Catholics to the total population of the United States is only one to five, the ratio is one to three, or even one to two in most of the large cities east of the Mississippi, where the big theatres exist and where, therefore, box-office receipts are heaviest. It is true that in many sections of our country the Catholic voice would be " a voice crying in the wilderness ", but not so in the larger cities, where three-fourths of the Catholics of the United States live. Only one-fourth of our people dwell on farms and in small towns. These figures should be reversed in relation to Protestantism. Its adherents are three-fourths rural and only one-fourth urban.

Let us particularize: the city of Chicago is one-half Catholic. Do you mean to say that Hollywood would not be greatly disturbed if suddenly the managers of Chicago theatres reported that attendance at the movies was being cut fifty per cent, and that with the consequent drastic reduction in ticket sales, with no lessening of operating costs, the show-houses could not continue to function? Success would be comparatively easy if all Catholics would only rally round their spiritual leaders. The Catholics of Cincinnati, Cleveland, Detroit, Buffalo, Pittsburg, Newark, Providence, New York, Brooklyn, Hartford, Boston, if they responded almost unanimously and simultaneously, could force a speedy house-cleaning in moviedom.

With this theory all will agree, but can we actually procure anything like unanimous and simultaneous response to the call of our prelates? Can we count even on the majority? The writer thinks so, if, *on a designated Sunday,* the appeal to our people be sounded in every pulpit in the land, if pledges be secured by the united parish societies. Why not set aside a Sunday for a sermon on " The Dangers of the Day ", of which the cinema, as now constituted, is the chief?

We must lay aside, therefore, our inferiority complex, and decide that we can accomplish this job, as we could accomplish many another with effort more intensive and concentrated.

Then, is it not foolish to suppose that Protestants would not join us in large numbers in our crusade to improve the character of the films?

There exists a " Federal Motion Picture Council in America, Inc.", whose slogan is " Mobilize for wholesome motion pictures ". This Council is constituted almost entirely of non-Catholics, and as General Secretary, the Reverend William Scheafe Chase, is soliciting Catholic coöperation for the passage of the Patman Bill—designated to secure Federal supervision of motion pictures " at the source of production, before they are filmed, and for the prohibition of blind and block booking ".

This organization claims it has the support of the Protestant Episcopal General Convention, of the Baptist Northern Convention, of the General Assembly of the Presbyterian Church, of the National Grange, and various other organizations. So anxious is it to win Catholic support for the cleaning of the stage that it suggests that the Patman Bill might be amended to satisfy us.

Why should Protestants not be equally interested with Catholics in elevating the standards of motion pictures? Why should not all people be equally interested? Only the adversaries of Christianity itself, committed to a program of destroying faith, of demoralizing youth, could be on the other side. The movie could be the greatest educational instrumentality in the world. It could be the most effective promoter of morality, the most powerful guide of youth along the lines of rectitude, the greatest influence for national unity, for the improvement of our social life—all this because the whole country patronizes the movie and frequently, while only a small proportion is under other direct influences designed to promote religion and morality.

Within the writer's own diocese Protestants of several cities have set Catholics an example by securing pledges from their people to remain away from the theatre until it desists from serving filth. At this moment thousands of Catholic women in this diocese are engaged in a Lenten house-to-house canvass to procure such pledges, and it is expected that at least 60,000 signatures to pledges will be secured for the accomplishment of the same objective.

To-day I had a letter from Raymond R. Cameron, Executive Secretary of a newly formed Detroit Council of Catholic Organizations, which is composed of all local societies for the purpose of building a united front for Catholic Action. On the left side of his stationery appear the names of affiliated societies, and they number thirty, with a combined membership of 400,000. They are ready to join in this crusade.

The Bishop of Monterey-Fresno recently wrote to the manager of every theatre in his diocese, urging him to assist in making his own theatre a place of cultural and wholesome recreation, and assuring him that Catholics will be encouraged to patronize the same if he does, while they will withhold such patronage if he does not. He reminded the theatre managers that the campaign was not directed against them personally, or against their place of business, but against the producers, who have not given them free choice in the selection of their films. It is also reported that the results of this letter of the Bishop have been most gratifying.

The Bishop of Fall River prepared a Lenten pastoral on the movies which was read from every pulpit in his diocese. He suggested that all Catholics subscribe to a " NIM " Code (" No Immoral Movies "), whose symbol will be a white dove, and whose slogan will be the same as the NRA,—" *We Do Our Part* ".

The Archbishop of Cincinnati has ordered the pastors of his Archdiocese each to preach a strong sermon on one Sunday during Lent, at all the Masses, on the motion picture evil as it exists today, and on the moral wrong committed by Catholics who patronize many productions. He has asked that a committee be appointed in each parish to keep a watchful eye on advance advertising of movies to be shown within the parish area, and to inform the pastor. He has not assigned the supervision merely to the National Council of Catholic Women, but also to the Holy Name Society, Parent-Teachers' Association, the National Council of Catholic Men, the Knights of Columbus, the Knights of St. John, Catholic Order of Foresters, and all other societies of the archdiocese. He asked the teachers of schools to carry the campaign to the children.

The Bishop of Albany has completed a most effective diocesan organization for the combating of the stage and film evil. He has a Diocesan Committee, an Every Parish Committee, a combination committee of all the parishes of any town or city, also a special " Press and Publicity Committee ". He, too, is carrying the campaign to the school children, who are encouraged to wear a button inscribed " C.S." (Clean Shows).

Practically every other bishop is active in the same direction with a program similar to one of the above, and if every diocesan will coöperate for its execution, a victory for God, souls, morality, country, will be achieved.

But American-made motion pictures are shown far beyond the United States. They have almost monopolized the field throughout Europe, where a crusade is now forming against them, promoted not by the Catholic Hierarchy, but by leading secular newspapers. What if the Catholic Bishops of all European lands joined the Bishops of the United States in furtherance of the same ends?

In the *London Times* (secular), date of 25 January, 1934, there appeared an article commendatory of the improvement which has taken place during the past year in British-produced films. In this article the writer makes the point:

> Once more the British studios showed that their technicians had caught up with the best of their foreign rivals.
>
> The response of the Empire markets has been swift and substantial. Australia is demanding more and more films from this country. She is the best oversea customer for British films and already a notable financial factor. Canadian enthusiasm comes only second to this. By every post come letters from cinema-goers and exhibitors in the Dominions, which read something like this: " Give us more and more British films. We are tired to death of the sex and gangster American pictures. Go on keeping your films clean."

The writer continues:

> Hollywood's actresses belong to a grotesque and isolated world, where the incredible is the commonplace, and where the inhabitants

prostrate themselves eight times a day before the great god publicity. We have no Mae West, but if we did possess one it would be profitless to exploit her.

In an editorial in the same number of the *London Times,* under the caption " British Films ", appeared the following paragraph:

> All who take the films seriously will hope that British-made films will have the future which is forecast for them in an article printed in this issue. The writer believes that they are about to burst forth in triumph from the gloom which like a fog has hung over them for years, and he prophesies that " the film which apes Hollywood will fail ". That is good news, in keeping with the appreciative reception given this week-end to " Catherine the Great " in Paris. That British films should be forever unable to come up or to surpass the American was not to be believed except by those who take a very short view of things. If our Correspondent is right, the tide turns at an appropriate moment. There are many signs that the public has put up long enough with undiluted Hollywood.

Protests equally strong against Hollywood productions have been raised in Austria—yes, and even in India and Egypt.

Many of the REVIEW readers probably read in a recent number of *The Saturday Evening Past* how the Hollywood producers take account of the feelings of theatre-goers in various sections of the country. If they did not see the notice in the *Post,* they will be interested in the following commentary made on the same by the editor of the *Ave Maria:*

> *The Saturday Evening Post* notes for us the positive, comparative and superlative degrees of indecency observed when Hollywood makes pictures. In the *first* filming of a certain play, the lady (of the picture) visits the hero (of the picture) in his apartments. She is scantily and suggestively dressed. This showing was for the American public. The *second* " taking " presents the same visiting lady with more, but not so much more, clothing. This release was for Ohio, Pennsylvania and such States as prefer a less negative nudity. In *version three* the heroine appears before the hero dressed decorously and seated modestly, as is the custom among civilized peoples. This " showing " was for England and Ireland. The producers are not very complimentary to their native country. They think so little of fellow Americans, they feed them raw pictures. They seem to incline to the belief that Americans are cannibals esthetically. They

want woman flesh. And Hollywood, which always gives what it thinks people want, furnishes the flesh. Self-respect calls for an American protest expressed as action.

The recently published report of the Department of the Interior, incorporating the result of a survey of the movies conducted at the expense of the Payne Fund, contains a terrible indictment of the movies. It declares that *three out of every four* pictures deal with crime, sex, and unwholesome romance; that practically all the children of the United States attend the movies once a week, and that these decidedly change the child's attitudes. Are these changed attitudes to prevail in the next generation? If they are, then American morals will be far below the level of those of ancient Greece and Rome, to which the destruction of their civilization is universally credited.

We have learned the lesson that no faith can be placed in the promises of Motion Picture producers. They signed a Code which would have been quite satisfactory to the Catholic Bishops. In fact, it had the endorsement of Cardinal Hayes before it was adopted, but there seems to have been no serious intention on the part of the film producers to observe it—because its violation was almost immediate.

In an address delivered at the Convention dinner of the Diocese of Central New York, Syracuse, in May, 1931, the Reverend Clifford Gray Twombly, Rector of St. James Episcopal Church, Lancaster, Pennsylvania, quoted Mr. Will H. Hayes, as of 31 March, 1931, saying:

> The adoption of the Code marks the latest and greatest step taken by the motion picture industry in the direction of self-government, to the end that the entertainment, educational and informative value of the theatrical screen shall conform not only to the best standards of this art, but to the wholesome instincts of life.

Then Mr. Twombly appealed to the record following the promulgation of Hayes's statement, and notes that of approximately 228 feature films released and reviewed during this time,

> 41 have been films of gangsters, racketeers, bandits, blackmailers, crooks and gamblers,
>
> 27 have been films of prostitutes and mistresses,

65 have been films of illicit relations, marital infidelities, dishonorable proposals, suggestive talk and all kinds of immoral situations, many of them rankly so! and

3 have been films in which the heroine gave up her virtue to "save" another!

Are Catholics, then, to remain away from the talkies until the Hollywood and other producers effect the reforms desired? Not at all, but they are expected to discriminate. If one-fourth of the movies do not offend against what is right morally and socially, this would mean that there would be an average of one or two shows a week which they might patronize.

We have an opportunity to test the frequently quoted utterance of the late Cardinal Gibbons that, "where Bishops, priests and laity work together for a common cause their efforts cannot fail".

No other common cause has ever been so worthy of our support as is this cause of clean movies. To no other single influence are *all our people* so subject as to the movie—for better or worse. As at present organized, operated and controlled the motion picture industry is the most potent agency of harm, the most covert destroyer of faith, the most daring assaulter of morality. For the sake of God and country, of Christ and His little ones, of religion and morality generally, the movie *must be reformed.* It is within our power to accomplish the task and should it not be equally our highest ambition?

✠ JOHN F. NOLL,
Bishop of Fort Wayne.

THE PRIESTHOOD OF OUR BLESSED LORD IN THE MASS.

THE LATE ARCHBISHOP OF DUBLIN called attention, in a passing way, many years ago to the dispute between theologians regarding the sense in which the truth is to be accepted that our Blessed Lord is the principal priest or offerer in every Mass. "As to the full sense in which we are to understand the doctrine that the Mass is offered by our Lord Himself, theologians are by no means unanimous." And Father Vermeersch [1] bears witness that even up to the present day the subject is supplying matter to exercise the sharp intellects of the personnel of the divinity schools. On this account, in order to gratify a reverent curiosity, and, still more, because every point in the theology of the Holy Sacrifice ought to have a deep, abiding and affectionate interest, especially for us priests, it may not be out of place to indicate the precise question that is in friendly controversy, and the attitude toward it that it is desirable for us to adopt.

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[1] *Theologia Moralis,* III, n. 282 (ed. 1923).

That Christ is in a genuine, vital sense the chief offerer in the Mass cannot, of course, be for a moment denied or doubted by any Catholic. The fact that the priest during the consecration, which is the essential[2] part of the Sacrifice, speaks in our Lord's name rather than in his own, makes it abundantly clear that He has a more direct, immediate and personal part in the Mass than He takes when, say, a sacrament is being administered, in which function the minister, though acting for Christ and as His representative, and by His authority, yet speaks in his own person even when he is repeating the words of the form. The same has been explicitly and definitely taught by the fourth Council of Lateran (1215) where it says that in the Church " the same Jesus Christ is Himself the priest and the victim ". This doctrine has been also placed on record by the Council of Florence (1438-1445) in the decree for the Armenians, where it lays down that it is in the person and by the power of Christ that the priest pronounces the words of consecration — in this following St. Thomas very closely, who repeats so often[3] that the priest consecrates in the person of Christ, whose image he bears. Clearer still, if it were possible, are the Fathers of Trent: according to whom, " there is now one and the same Offerer, through the agency of the priesthood, who formerly offered Himself on the Cross, the manner alone of the sacrifice being different."[4]

Consequently, the only point in dispute is the exact sense in which we are to understand this doctrine, which is as deeply rooted in every Catholic mind as it is clearly cherished in every loyal Catholic heart. As a *minimum* it must be maintained that Christ discharges the office of a priest in the Mass in so far (a) as He instituted it; (b) made it a vehicle for conveying the merits of His life and death to our souls; (c) established the order of the priesthood that its members may be His agents and representatives in offering it; and (d) in so far as He imposed the duty on His Church of having it celebrated as a memorial of Him to the end of time. Now, some authorities [5] including, apparently, Scotus, as well as Vasquez, and at the present day De la Taille, according to Vermeersch [6] who himself reserves his judgment, stop short here, and do not recognize that Christ has any connexion with each individual Mass closer or more recent than that begotten of the various acts and ordinances just mentioned.[7] The majority of theologians, on the other hand, are not satisfied with holding this somewhat remote and mediate association of our Lord with the Holy Sacrifice, and they attach to His priesthood in it a more pregnant and exalted sense. They believe, in a word, that Christ takes the leading part in every Mass in the sense that by a *present* act of His sacred intellect and will He offers Himself to His eternal Father on each occasion that Mass is celebrated, thereby making it, in the words of St. Francis de Sales, " the mainspring of devotion, the soul of piety, the fire of charity ".

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[2] This can be said without prejudice to the opinion of the eminent authorities who have held that the Communion also partly constitutes the essence of the Mass.

[3] See *Summa Theologica*, III, qu. 83, art. 1 ad 3, also qu. 82, art. 1, corp. and art. 3, corp. &c.

[4] Sess. 22, cap. 2.

The difference between the two views can be gauged readily enough from the functions that their respective patrons ascribe to Christ and His human representative at the consecration. According to the less popular opinion, the priest brings about transubstantiation as the agent of our Lord solely by the power imparted to him at his ordination: the words of consecration, inasmuch as they are given expression to in the person of Christ and at His command,[8] having an instrumental power of effecting this transcendent miracle. So that in this view it is merely by a past general intention having reference to all

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[5] See Suarez, *de Eucharistia*, disp. 77, sect. 1, whom I follow closely throughout the article; also Lugo, *de Eucharistia*, disp. 19, nn. 91, sqq., and Cohalan, *de Sanctissima Eucharistia*, pp. 405, sqq.

[6] *Loco cit.*

[7] This is one of the reasons advanced to prove or explain the theory that the fruits of the Mass are limited. See Saint Alphonsus, *Theologia Moralis*, lib. VI, n. 312.

[8] *Summa* III, qu. 78, art. 4, corp.

Masses that our Lord can be justly said to be the principal priest in each. But the bulk of our authors hold, in addition, that Christ, through His sacred humanity, physically coöperates with every celebrant at the moment of consecration. It is to be noted, though, that some supporters of this common teaching consider that, even abstracting from this latter operation on the part of Christ, He could still be held to be the immediate offerer of the Sacrifice, seeing that the priest acts in His name, and as the instrument of His Divine will expressed in the command: "Do this for a commemoration of Me."[9]

It will be a considerable help to a person, too, to realize or envisage the standpoints of the disputants, if he bears in mind that the first school of theologians does not suppose that our Lord now elicits an act having reference to a particular Mass, any more than He does regarding any individual administration of, say, the Sacrament of Penance;[10] notwithstanding that the minister offers Mass in the person of Christ, although he gives absolution in his own. It is certain, indeed, that he acts in both instances as an instrument of the blessed humanity of our Lord. But according to one opinion, this subordinate efficacy is in the two cases derived remotely from the institution of the Blessed Eucharist and Penance, and immediately from the ordination of each priest. The other side, on the contrary, traces the immediate efficiency of the minister's acts at Mass to the present intervention of Christ. Still, notwithstanding that they do not see eye to eye on this matter, it need not be said that both parties are quick to acknowledge the predominance of our Lord's share in every act of the Christian ministry.

Coming now to the reasons actuating those who adopt the common teaching, the main or most obvious one is that grounded on the words of consecration, which by themselves alone are enough to show clearly that nothing can be conceived closer, more direct or fuller than Christ's participation in the Mass. A second reason why He must be considered to identify Himself by His personal act with it, is that otherwise the pronouncement of the Council of Trent that I have already quoted would not be, as I think, fully verified. This, it will be remembered, is to the effect that there is now the same offerer through the instrumentality of His priests who once offered Himself on the Cross. Well, if we wish to give a fair interpretation of this teaching, we must allow and trace the closest identity possible between our Lord's sacerdotal capacity in both cases. Accordingly, just as He alone, and without the agency of any human priest sacrificed Himself on Calvary, so when treating of the Mass we are bound to attribute as outstanding a part as possible to Christ, and to allow the rôle of His minister to recede as far as the facts warrant into the background. Or, at the least, we ought to be careful not to do anything to overshadow His position who has not only the plenitude of the priesthood, but is the fountain head of all its powers, by obtruding or giving undue prominence to His human instrument in the sacrificial ministry, and, though a genuine priest, is only a subordinate one.

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[9] Cohalan, *loc. cit.*, p. 406.

[10] See Archbishop Sheehan, *The Sacrifice of the Mass* (Gill, Dublin, 1926), p. 13.

It cannot be contended with any degree of plausibility that, because our Lord established the Mass as a perpetual memorial of Himself and His Passion, this of itself is enough to vindicate for Him in our estimation the principal part in offering it. For if this were the case, God would have been the chief offerer of the various sacrifices of the Old Law. As Lugo[11] reminds us, it is not the function of a priest as such, but of a legislator, to institute a sacrifice: the priesthood is intended and ordained for offering it, not for originating it. Neither does the fact that the whole efficacy and fruits of the Mass are based on the merits of Christ constitute Him the offerer of it. Because the effects of the Sacrifice are different from the sacrificial act itself; and the dependence of the former on our Lord does not necessarily imply that He has kept the latter in His own sacred hands as well. So I think I am entitled to conclude that the doctrine of the Council of Trent can be adequately explained or, at all events, fully realized and assimilated, only on the supposition that Christ in the most intimate and complete way unites Himself with the actual celebration of every Mass.

Again, the truth that His association with the Holy Sacrifice is not merely a past one, continuing on, however, in its beneficent effects, is strongly reinforced by the teaching of

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[11] *Loc. cit.*, n. 95.

Scripture[12] that He is for ever a priest, according to the order of Melchisedech. I venture to think that the only theory in which this truth fits easily, and can be incorporated without strain, is that claiming in the very fullest degree His active participation in the clean oblation that is offered in every place from the rising of the sun even to the going down thereof. Of course, it cannot be questioned that various other reasons may be given as a basis for or, in explanation of, the eternal priesthood of Christ, that is to say, those mentioned by Saint Paul in the seventh chapter of the Epistle to the Hebrews. And especially cogent and notable in this connexion is the fact that He offered Himself in sacrifice on the Cross, the efficacy of which, particularly through the Mass and the Sacraments, will continue in the shape of a superabundant stream of grace, to be applied to human souls for all time; and, during eternity, will be the ultimate, abounding source of the happiness of Heaven. "And being consummated, He became, to all that obey him, the cause of eternal salvation."[13] Moreover, the hypostatic union by which our Lord became a priest will never cease; and this of itself, even if it were assumed that He does not any longer personally discharge the functions of His Divine priesthood, would be enough to explain its perennial existence. "So Christ also did not glorify Himself, that He might be made a high priest: but He that said unto Him: 'Thou art my Son, this day have I begotten Thee'."[14]

However, lest we regard His priestly office as one of mere dignity, or as exercised solely in the past, instead of cherishing what would seem to be the more worthy and fruitful conception for ourselves that it is constantly active, and ever engaged in the fulfilment of its function, we cannot be too careful not to minimize Christ's part in each Mass. "For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that *He also should have something to offer.*"[15] "No work of God is a work done: but rather it is eternally a grand work, being grandly, and always more and more grandly, done."[16] Moreover, it must not be lost sight of that our Lord

[12] *Epistle to the Hebrews* 7:11, 17, 21; Psalm 109:4.

[13] *Hebrews* 5:9.

[14] *Hebrews* 5:5. See *ibidem,* 10:5-10.

[15] *Hebrews* 8:3.

[16] Faber, *The Precious Blood,* p. 162 (5th ed.).

is not only a priest for ever, but that he is a priest for ever according to the order of Melchisedech. Consequently, it is the exercise of His priesthood in the Mass that presents the most striking analogy to the office of Melchisedech under the law of nature who brought " forth bread and wine, for he was the priest of the most high God ". This arresting correspondence between the mere type and his Divine antitype, though referred to by the Council of Trent,[17] is not mentioned by Saint Paul in the Epistle to the Hebrews, as this would not be relevant to his argument. Besides, prudential reasons may explain the silence of the Saint on the point, as the Epistle would possibly find its way into the hands of some unbelieving Jews, from whom it was important to conceal the august mystery of the Eucharist. Indeed, so great an authority as Billot [18] believes that the Epistle was partly intended for such unbelievers, although this is denied by a writer in the *Catholic Encyclopedia.*[19]

The continuous, unchangeable ministry of Christ is, I need not explain to Catholics, perfectly compatible with the texts of Saint Paul: " We are sanctified by the oblation of the body of Jesus Christ once "; " This man offering one sacrifice for sins, for ever sitteth on the right hand of God "; and " By one oblation He hath perfected for ever them that are sanctified." [20] For, although the sacrifice of Christ on the Cross was complete and all-sufficing in itself, it was a feature of the Divine economy of our Redemption that the graces it obtained for us should be, as it were, held in reserve, and dispensed to individuals, according to their needs and devotion, through the Sacraments, prayer and good works and especially through the Mass, and in proportion to their reliance on it as a fount of mercy and forgiveness. For, inasmuch as it is in substance the renewal of Christ's sacrifice on Calvary, it is as effective in securing the application of superabundant and highly " congruous " graces to individual souls, as our Lord's real death was in purchasing them for the human race when it was alienated from God.

[17] Sess. 22, cap. 1. See Bellarmine, *de Missa*, lib. V, cap. 6, pp. 488, 489 (ed. 1872).

[18] *De Sacramentis*, I, p. 558.

[19] Vol. VII, p. 182.

[20] *Hebrews* 10:10, 12 and 14.

Moreover, we get again and again in Scripture the heartening and consoling assurance that Christ is always living to make intercession for us.[21] Now, this can be most satisfactorily explained by assuming that He prays for us with a truly sacrificial supplication in the Mass.[22] Still, the fact is that the principal reason [23] why it is contended by some that He offers it only in a comparatively remote way, and by reason of its first institution, is that if He had any closer relation with it, He would be now both praying and meriting which are alike incompatible with His actual present state, in which the " great high priest hath passed into the heavens " and entered into His rest.[24] " Nor yet that He should offer Himself often, as the high priest entereth into the holies, every year with the blood of others." [25]

But, though our Blessed Lord cannot acquire *merit* in His glorified state, He certainly can and does *pray* for us, if not in the exact manner of His prayer while He was on earth. " Who in the days of His flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, and was heard for His reverence." [26] But now " He continueth for ever, hath an everlasting priesthood, whereby He is able also to save for ever them that come to God by Him: always living to make intercession for us." So the only open or debatable question is whether this intercession on our behalf is express and formal or merely implicit and virtual, deriving, in the latter supposition, its efficacy from the fact of Christ having taken His human nature into Heaven with the traces of the wounds inflicted by our sins on His sacred body.[27] And their power of perpetual appeal for us is, according to the Fathers, one of the reasons why these cherished memorials of His Passion have been retained by our Lord in His glorified state. " And I saw: and behold in the midst of the throne and of the four living creatures, and in the midst of the ancients a Lamb standing as it were slain." [28] Accordingly, His presence "on the right hand of the throne of majesty in the heavens" is a powerful and pathetic reminder of all He endured for us on Calvary, and in this way a constant appeal to God for grace and mercy.

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[21] *Hebrews* 7:24, 25; *Romans* 8:34; I *John* 2:1.

[22] *Summa* III, qu. 22, art. 4 ad 1.

[23] Lugo, *loc. cit.*, n. 91.

[24] *Hebrews* 4.

[25] *Ibidem*, 9:25. Cf. 6:27.

[26] *Hebrews* 5:7.

[27] St. Thomas, *loc. cit.*, qu. 57, art. 6.

But over and above the intercessory efficacy of Christ's very presence in Heaven, there are quite cogent reasons [29] why we should be confident that He expressly and formally presents our individual needs before the eyes of His Heavenly Father, and graciously pleads for us with Him. This is the natural meaning of the words of Scripture, and to read anything else into them is, I venture to say, to strain the meaning of the texts in an unwarrantable manner. Again, it has to be remembered that Christ not only prayed for us while He was on earth, but He promised that *after He went to the Father* He would pray that another Paraclete be sent to strengthen and enlighten the Apostles.[30] Nor is there anything that is not meet or seemly, or that is incompatible with the glories of the risen Christ, in supposing that He still pleads for us in the ordinary acceptation of this term. For prayer, according to Saint Thomas,[31] "is an unfolding of one's desires to God in order that He may fulfil them". Now, with a view to this on the part of our Lord, when He is in Heaven, as while He was on earth, all that is essential is the distinction of His human will from the Divine will, and the due subordination of the one to the other.[32] So we can piously believe that He is always living to make intercession for us by the immediate part He takes in the offering of each Holy Mass.

A final argument that may be used to enforce the truth of Christ's immediate coöperation in the Mass is that this redounds to the greater glory of God through the greater honor and veneration, and more lively spirit of devotion that it is calculated to bespeak for the Mass. It is also in consonance with the dignity of this Sacrifice and of the Victim that the Offerer be in all respects pure, holy and pleasing to God. Well, if our Lord's personal association were a more or less remote one, and His direct connexion were limited to the instrumental action of His priests, the Mass would seem to suffer in excellence, or at least in dignity and acceptableness before God, as compared with the Sacrifice of the Cross and of the Last Supper. Because it is from the minister rather than from the victim that sacrifice derives its efficacy. "The fact," says Lugo,[83] "that what is offered in this Sacrifice is infinitely worthy is an inconclusive proof that the offering itself is of infinite value. For this draws its efficacy not so much from the victim as from the priest, according to the words of Saint Gregory: 'God does not measure or weigh the amount that is offered in sacrifice to Him: He looks instead into the motives that inspire the offerer.' In any other supposition the offering by Our Blessed Lady of her Divine Son in the temple would have been of infinite worth and efficacy."

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[28] *Apocalypse* 5:6.

[29] For the merits of the controversy on this point, see Franzelin, *de Verbo Incarnato*, p. 546 (ed. 1874).

[30] *St. John* 14:16.

[31] *Loc. cit.*, qu. 21, art. 1, corp.

[32] St. Thomas, *loc. cit.*

Again, seeing that the Mass is a clean, holy and immaculate oblation, if Christ's priests were the only direct offerers of it, their weakness and unworthiness would appear, if not to detract somewhat from its ineffable sacredness, at any rate to be out of harmony with it. For a person seems to shadow or dim the Divine effulgence of this august Sacrifice in proportion as he stresses unduly the importance of the human agent in offering it. And just as an alms given to a mendicant by some great dignitary personally, would be more grateful to his client, and more appreciated by him, than if he authorized a servant to give it, so I think we are well within our right to take for granted that it contributes much to make the Mass pleasing in the sight of Almighty God to have it offered to Him immediately and directly by the living, personal act of Christ.

I may sum up by reminding the reader that our Blessed Lord is the chief priest in the Mass, first, inasmuch as He physically coöperates[84] with the celebrant at the consecration, through His sacred humanity which is, so far as the reality can be expressed in words, the principal organ of the Divinity.[85]

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[83] *Loc. cit.*, n. 254.

[84] Suarez, *loc. cit.*, n. 6; Lugo, *loc. cit.*, n. 92; Cohalan, p. 406.

[85] Suarez, *loc. cit.*

Christ is the chief priest, *in the second place,* for the reason that the celebrant acts in His person and as His legate and representative. From the words: " Qui pridie quam pateretur etc." to the end of the consecration the celebrant acts both in the Person of Christ[36] and in his own person.[37] Thus while narrating[38] what actions our Lord performed at the Last Supper he himself repeats these: e. g. while saying the words " accepit panem " he takes the host; he raises his eyes to heaven when he says, " elevatis oculis in coelum "; and blesses the host when he says, " benedixit ". At the other parts of the Mass, as is plain to everyone who has the slightest acquaintance with the prayers said in the course of it, the priest does not act in the Person of Christ,[39] but in his own and that of the Church. *In the third place,* our Lord in the Mass acts as the supreme and in fact only perfectly worthy worshiper of God, and orders the whole service toward adoring and propitiating Him. He associates Himself with the entire function, furthering the various ends of the Mass, and reminding His Eternal Father expressly and formally, as well as by the Presence of His Glorified Body, of the Sacrifice of Calvary, where He " was offered once to exhaust the sins of many ".

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THE PARISH CLERGY AND OUR CATHOLIC DEAF-MUTES.

THESE WORDS are written in the hope that they may fall under the eyes of those priests and seminarians who have at present, or may have in the future, the care of souls in parishes where one or more Catholic deaf-mutes are found. They are therefore addressed to parish priests the world over, but especially in the United States. Moreover, they are written with but one aim, to bring to attention the *needs* of this class of our Catholic population, and the *means* to satisfy them. It is a call to action, based on the principle enunciated once and for all in connexion with the cause of the deaf by the recently deceased Fr. Thomas A. Galvin, C.SS.R., speaking before the National Catholic Educational Association, Detroit, July, 1910. The principle is this: "Knowledge is a call to action." The conditions of the deaf in this country are such that knowledge of them demands action as an inevitable consequence. Father Galvin deduced several corollaries from the above principle. "When that action is indispensable for the Supreme Cause—God and the salvation of souls—then hesitation becomes a crime. . . Our knowledge of the deaf-mute question assures us that the time has come for a call to action in every diocesan battlefield; the time for deliberation and hesitation has passed. The bugle-call should be sounded, and the rank and file, as well as the officers, must rise up and hurry to the rescue of our helpless fellow-soldiers, the Catholic deaf-mutes of America. . . . Our Catholic deaf-mutes are falling away from the Church like leaves in autumn. . . . Like leaves in autumn! This is positive knowledge. Knowledge is a call to action."

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[36] *Catechism of the Council of Trent,* pars 2, de Euch., n. 83.

[37] Bellarmine, *op. cit.,* lib. IV, cap. 14, p. 427.

[38] As the theologians say he pronounces the words, " recitative simul et significative ".

[39] See Bellarmine, *loc. cit.*

Father Galvin knew whereof he spoke. Careful investigation had revealed the shameful truth about the conditions of Catholic deaf-mutes twenty years ago. To-day they are but little improved. He brought to light their lack of schools and the lack of priests capable of caring for them, and sounded a call to action that was concerned mainly with the former need. But the call to action sounded by this article is a plea, not for more schools, but mainly for more priests to care for the deaf, for more apostles in this neglected vineyard.

CONDITIONS.

Let me first briefly describe conditions. In the forty-eight States there are well over one hundred thousand adult deaf-mutes. About twenty-five thousand of these are baptized Catholics. Two-thirds of this latter number no longer profess or practise the faith to which they nominally belong. Many of the rest are so weakened in their religion that there is grave reason to fear the falling away of more. This is a pitiful condition that falls not short of tragedy. Conditions are not entirely deplorable, of course. Splendid work for the deaf has been done and is being done by Christlike laborers here and there throughout the country, in pulpit, confessional and classroom. The work that is being done cannot be adequately praised. But the task of caring properly for our Catholic deaf is far from being well in hand. The question is not, "*Should* something be done?" It is rather, "*What* should be done?"

I go again to facts. The causes of loss of faith among the deaf are reducible to three heads: lack of Catholic education in early life, spiritual neglect in after-life, and active proselytizing on the part of non-Catholic sects. A word about each.

The fourteen Catholic schools for the deaf in this country are situated for the most part in or near large cities—Buffalo, New York, Boston, St. Louis, New Orleans, and Oakland. Now the deaf are not confined to any one locality. They are in the country as well as in the city. They are in the small town as well as in the metropolis. Obviously, even if the number of our schools for the deaf were much larger than it is, it would be impossible to reach and care for all deaf-mutes. It is difficult enough for the thronging multitudes of non-deaf children to secure the advantages of Catholic education. In this respect the fault is mainly in the nature of the case.

But if Catholic education is out of the question for many of our deaf, non-Catholic education is comparatively easy to get. Besides the various private non-sectarian educational institutions in this country, there are the numerous State schools for the deaf, regularly established and financially backed by the State. It is here that the majority of the Catholic deaf in the country have been and are being educated. Many of these schools, though nominally non-sectarian, are decidedly anti-Catholic. Some of them forbid the entrance of a priest or religious to instruct Catholic inmates. In many, religious instruction is given by Protestant ministers only. It is true that in a few the Catholics are given the benefit of catechetical classes conducted by priests or religious about once a week; but even if this is the case, the effects of the hostile surroundings are not overcome easily. Such an atmosphere has more disastrous effects on deaf Catholics than a corresponding atmosphere would have on hearing Catholics in a non-sectarian school. For these latter would have received the ordinary instruction in their faith from their parents, teachers and parish priests. The deaf, however, who attend the State schools, have very probably been spiritually neglected, and their knowledge of their religion is restricted to the barest essentials. What chance has the Catholic youth who goes to these irreligious and anti-Catholic institutions, of passing through such surroundings unscathed? Is it to be wondered at that those who know little or nothing about even the most fundamental truths of their faith should succumb to the influence of the spiritual lethargy and religious indifference around them, and slowly but surely, "like leaves in autumn," as Father Galvin says, fall away? Is the blame entirely theirs? Those Catholic deaf who are blessed with the advantages of the Catholic school may well fall on their knees and thank their God for the privilege that is theirs.

Here then is the first reason for the weakness of faith among many of our baptized Catholic deaf; they were taught little or nothing about it as children, and the majority of them attended schools where, in many cases, religious instruction was reduced to a minimum or entirely discountenanced, and where an irreligious and generally anti-Catholic atmosphere prevailed. The seed of faith was planted in their hearts, indeed, and if it died thereafter the reason is clear. "It withered away because it had no moisture; . . . it was planted in good ground, but the thorns growing up with it choked it."

But school days are soon over, and what becomes of the Catholic deaf men or women in after-life? What facilities have they for keeping their faith alive if it has been kept so during their years of education, either because of Catholic surroundings or in spite of a non-Catholic atmosphere? First of all, their handicap as regards hearing and speaking does not deprive them of prayer, the Sacrifice of the Mass, the Sacraments, and other essentials of our faith. Many things, however, are certainly made more inconvenient for them. In confession, for instance, they must ordinarily resort to writing (as was noted on page 194 of THE ECCLESIASTICAL REVIEW for February, 1932), and they also lack the verbal counsel and advice which should accompany the administration of the Sacrament. Besides, they are deprived of such helps to devotion as the choir, the organ, and congregational singing; they must be silent adorers at Christmas, entirely shut off from the angelic music of Midnight Mass, when the soul yearns to express itself in song, and the carols of the children give living expression to the peace and joy which quicken every heart.

But granted that they have the essentials with all other Catholics, what do they lack besides what we shall call accessories like the above? All such helps as sermons, retreats, instructions and catechetical talks are not available to the deaf unless they live in one of the few large cities where Catholic centers serve them, and priests are found who know the sign language, or unless they are in localities visited now and then by a competent missionary, like the stalwart apostle to the deaf in the Middle West, Fr. Daniel D. Higgins, C.SS.R. In such pastors and missionaries to the deaf one finds real cause for consolation and encouragement, yet there are scarcely a hundred such priests in the United States to-day.

The third cause of the leakage is a positive factor, which, added to the two negative ones of lack of Catholic education and spiritual neglect, has turned the balance decidedly against us. It lies in the efforts of non-Catholic proselytizers to draw Catholic deaf to their own sects; they approach the deaf flock of Christ especially in the places where it is scattered and bereft of shepherds. The circumstances are obvious: the Catholic deaf person may never or seldom have seen a Catholic priest preaching in the signs; there may be regular sermons for the deaf in the non-Catholic church by an experienced minister, who may have the added advantage of being deaf himself (as is the case with the majority of Protestant ministers working among the deaf, for deafness is no impediment in the non-Catholic ministry). Is it to be wondered at that the deaf gravitate toward those who can employ their own language?

REMEDIES:

I. IN GENERAL.

You, my reader, are now a priest working in parish X. You know that conditions among Catholic deaf-mutes in America are distressing and you want to do all that you can to remedy them. You ask yourself: "What am I to do? . . . How can I help?" I answer: First, you must investigate. Investigate whether or not any of your parishioners, actual or nominal, are deaf; if so, investigate what is being done for them, if anything, in your parish, in the city or town, in the diocese, in the archdiocese. If your parish be in a large city, where the number of deaf warrant it, there should be a Catholic center to care for them, with a priest in charge who is acquainted with the signs. If there is such a center in operation (as there is, for instance, in New York, Baltimore, Washington, Toledo, Chicago, San Francisco, and elsewhere), thank God for it, because a large part of the problem has been taken off your hands. In such a case, there are but two things to be done: first, make sure that all of your deaf parishioners are regular members of the center by conferring with the pastor of the deaf and talking things over with the deaf themselves through the medium of pad and pencil; secondly, see to it that all of them are regular subscribers to the only national Catholic organ for the deaf in the United States, the *Catholic Deaf-Mute,* a monthly paper founded by a deaf layman, Mr. James F. Donnelly (who died early in February, 1934), and now published by the Rev. Michael A. Purtell, S.J., 30 West 16th St., New York City. This paper has the endorsement of practically every bishop in the country. It gives seasonable spiritual instruction through religious articles, splendid editorials, a pertinent Question Box, and the like. The subscription price is a dollar a year. And perhaps it would be well for you to subscribe to the paper also, that you may keep in touch with the work that is being done.

But if there be no center in operation, and this is the case in many cities where the number of deaf would warrant one, and especially if nothing is being done for the deaf in the whole diocese, much hard work and equal patience will be necessary. Perhaps someone can be found willing to undertake the work, primarily that of learning the signs. This failing, the bishop could be consulted about the project, perhaps with a view to having someone appointed to the deaf pastorate; the reader himself may be the one to volunteer for this work. It will require very little preparation, as will be seen below, and its benefits and consolations will be more than abundant. At all events, it seems that in justice to the deaf every large city, or at least every diocese in the United States, should have at least one priest who can personally take care of their peculiar needs.

Usually, the deaf-mute apostolate would be only another outlet, another field, for the priest's ministry, besides his regular labors; in some cases, it might require most or all of his time, or perhaps would demand the assistance of another. At any rate, the attainment of this ideal—of having a pastor for the deaf in every large city, or at least in every diocese—seems to be essential to prevent further leakage of the deaf from the faith and to bring back those who have wandered.

2. THE RESIDENT PASTOR.

How is one to organize a deaf-mute center? What plans should be followed? Circumstances and local conditions will of course determine the details, but in general the methods used in other cities—for example, by the splendid New York Center now in its fifty-second year—could be adopted anywhere. Briefly, such centers are directed by a priest to whom the bishop has given the pastoral care of all the deaf-mutes in his territory. Religious services, consisting generally of an instruction or sermon, followed by Benediction, are held for the deaf at regular intervals, usually once or twice a month, on a Sunday afternoon or evening. Missions of three days or a week are given when opportune. During the year the center holds various social gatherings, card parties, dances, "silent movies," and the like, in some suitable place, usually a school hall or auditorium. Some of these centers are very ably assisted by auxiliaries of hearing Catholics, who do much for the deaf in the social work of the center. This latter is notably the case with the Toledo Center, under the direction of Fr. Francis Seeger, S.J., who has the care of the deaf in that diocese.

Then, too, the pastor of the deaf has an understanding with all other local pastors that they will communicate with him concerning all matters in which the deaf are involved. In case of a sick call, he will be sent for; in case of marriages, baptisms, and the like, he will be expected to officiate. The deaf, of course, attend their own parish church for Mass and other ordinary religious duties, except when there are special services at the center. Such in general is the plan in use in many of the larger centers, one which is ready for adoption by others. Communication on any of these matters will be welcomed, and all possible assistance will be given by New

York's Pastor of the Deaf, Fr. Michael A. Purtell, S.J., the Editor of *The Catholic Deaf-Mute* mentioned above. In any issue of the same paper you will find a column: "Catholic Services for the Deaf," with detailed announcements about activities in most of the active centers. It is easily seen that a priest who begins to study the signs and to care for the deaf will by no means be alone in his endeavors. And besides following the example of such laborers as the above, he will also be in the company of such recent entrants to the work as priests at Brinkley, Ark.; Omaha, Nebr.; Tucson, Ark., and San Francisco, Cal. Things certainly are much better to-day than they were twenty years ago.

A splendid instance of the ideal way to begin a center has been furnished recently by the Right Rev. Monsignor Joseph G. McGlinchey, Pastor of St. Mary's Church in Lynn, Mass. The Monsignor secured Father Purtell's services for a week's mission in October, 1932. All the publicity possible was given to the mission through the daily press of Lynn and nearby towns. The nightly services of the mission were attended faithfully by some fifty deaf; a center was organized; a club-room was supplied for the social use of the deaf; and best of all, one of the curates, Fr. John J. Watson, set himself to the task of continuing and spreading the good work begun, by learning the signs and by being a real pastor to those who must receive the word of God in this way. Before the mission, by the way, the pastor had no idea that there was such a large number of deaf in the vicinity to be cared for, as may be true in your case also.

3. THE VISITING PASTOR.

The establishment of a center as described above is most feasible, of course, in a large city where there can be a resident pastor for the deaf. If, however, yours is a parish in a small city or town, with only a few deaf in it, and if the care of the deaf is to be taken up by no resident priest, then the method will perhaps have to be changed a bit. If there is a pastor to the deaf in another city of the diocese, perhaps he could arrange to care for your deaf also. At least, some one, if not more, in the diocese should have general charge of the deaf therein. Rounds of the different towns and cities could be made at stated times, and so one could care for the deaf in the manner of a "circuit rider". This method can very conveniently be put to use where there are a number of comparatively small cities close together, as is the case, for instance, in the diocese of Hartford, where one priest, at present, Fr. John J. Sullivan, 481 Quaker Lane So., Hartford, Conn., takes care of the deaf in the cities of Stamford, New Haven, Waterbury, Bridgeport and Hartford, as well as the children in the Mystic Oral and the American Schools for the Deaf. Father Sullivan makes visits at least every month to all of these places. This diocese of Hartford also issues free a monthly organ, *Our Guardian Angel*, for the deaf-mutes in its territory. Its example and enterprise could well be a guide for other dioceses.

But if, unhappily, neither the "resident pastor" nor "visiting pastor" method has come into existence to minister unto your deaf, nor seems likely to do so, a last resort would be this. Try to secure the services of one or other of those priests, laboring for the deaf all over the country, to visit and give an occasional mission in the signs for the deaf in your vicinity. Remember what benefits followed such a mission given last year at Lynn. And thus, together with making sure that good Catholic literature is spread among your silent parishioners, you will be doing a large part of your duty toward them. Above all, they will have the comforting thought that someone is interested in them and concerned with their welfare.

Just a word now about how a priest can hold the Catholic deaf in their schools. If the school in the vicinity be a Catholic school, the religious needs of the pupils are amply cared for. If it be a State-controlled or private school, investigation is again in order; and if little or nothing is being done for the care of the Catholic deaf therein, he should certainly try to fill up the deficiency, either personally or through another. Much can be done in this respect by seminarians, as will be seen below.

MEANS.

If the deaf are to be under the immediate care of a priest of God, he must, as an essential for working among them, know their sign-language. How is one to learn it? It is childishly simple, much easier to acquire than any foreign language, or shorthand, for that matter. All that is required is good will, a pair of fairly workable manual appendages, and a few spare moments daily with either a sign-language text, or a capable instructor, or best of all both. A month or two would ordinarily suffice for a moderate acquaintance with the signs, and it may be of encouraging interest to know that members of the Dactylology Class conducted by the writer at Weston College, Weston, Mass., after but three or four months of study, have been able to deliver sermons and instructions in the sign-language to the deaf at their Catholic center in Boston College High School. Of course, it takes time to acquire a large vocabulary and speed, but as the former is not absolutely essential, and as too much of the latter is not desirable, it has been found best to aim especially at exactness, clearness and the proper use of sign-idioms.

The finger alphabet, to which the deaf ultimately recur when a difficulty arises, can furnish by itself a rough medium for elementary conversation, and should first be mastered; and this can best be done by daily practice both in sending and receiving. Obviously, to have a partner or companions in learning is a help, and the ideal would be to have both or all work under an instructor. This tutor could be either a hearing person who knows the language, or a deaf-mute willing to help out. There is a splendid text book or dictionary of the more general signs and combinations of signs, composed by Father Higgins. It is an indispensable help for the sign-student and can be secured from the Editor of the *C. D. M.* at the address given above. Further details about learning the signs can be obtained from the same Editor, or from any one who is working for the deaf.[1]

SEMINARIANS.

The study of the sign-language, undertaken preferably in groups or classes, would be the main feature of any deaf-mute work done by seminarians, the priests of to-morrow. It would be well to know what is being done in this line elsewhere, so that the project may be seen to be no chimera. Regular and well-filled classes in the sign-language are held at present in the Jesuit seminaries at St. Andrew-on-Hudson, Poughkeepsie, N. Y., Woodstock College, Woodstock, Md., Weston College, Weston, Mass., and the Sacred Heart Novitiate, Los Gatos, Cal.; at certain Redemptorist seminaries, notably the one near Esopus, N. Y.; at the diocesan seminaries in St. Paul, Minn.; Baltimore, Md.; Denver, Col.; Toronto, Can., and other places. These classes are held usually once a week. Practice goes on among the members; sermonettes are prepared and delivered before the class; poems, hymns, and conversation receive much attention.

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[1] The finger alphabet may be found in Funk & Wagnalls' Desk Standard Dictionary, under the caption "Deaf". Alphabet cards may be ordered from the writer at the address given below (15c. per dozen).

The writer has assembled a set of notes, arranged along the lines of an elementary syllabus, to be a "Companion" or "Guide" to Father Higgins's splendid dictionary. The notes have already proved their usefulness to many beginners in the signs, and are now in a position to spread their usefulness to others. They may be secured from the writer when ordering Father Higgins's book, for the nominal charge of 25c. each, or five for $1.00; postpaid; cash with order.

Some of these seminarians have even now a practical outlet for the work, through actual contact with the deaf in their centers. For instance, the classes at St. Andrew-on-Hudson and at Weston College are privileged to assist at the Centers in Poughkeepsie and Boston respectively, where they regularly give sermons and instructions in the language which they are studying. If it be at all possible, I would strongly advise that such practical outlets for the work be secured by classes elsewhere. Perhaps they could follow the example of the secular seminarians of St. Mary's in Baltimore, who conduct very successful catechism classes in the sign-language each Thursday at the St. Francis Xavier School for the Deaf.

To my mind, every seminary in the country, or at least enough seminaries to prepare an adequate number of priests, should organize such classes in Dactylology. How can they be begun? If the reader is a seminarian, why not begin one himself? Perhaps a hearing person acquainted with the signs is available for instruction, perhaps a willing deaf person in the neighborhood would qualify. Copies of Father Higgins's book, together with the "Companion" mentioned above, are easily available. Many volunteers will be found to answer a call, if the conditions be laid before them. A class is readily started. Correspondence with other seminarians is most helpful. The writer would be especially glad to render any assistance possible, and to extend to others the benefits of his brief, but rather intensive, experience with sign-language academies and the deaf. A nearby or distant pastor to the deaf could be secured to visit the group occasionally and offer instruction or advice. Father Purtell, for instance, is most willing to visit any seminary and address the seminarians on the work. He asks no more than transportation expenses.

As the years pass, and as these seminarians are ordained, it is obvious that all of them can be helpful, even if they are not appointed pastors to the deaf. They will be able to help in the confessional, or by giving instructions, or by visiting the deaf when sick or dying, or by preaching retreats and missions.

The nucleus of a large army of silent missionaries can be formed in a very short while, and soon the battlefront of Catholic deaf-mutism in America would be filled out with a goodly number of priests to minister to this too long neglected flock. It would be greatly appreciated if the priests and seminarians who read this article would communicate their information, and spread this "call to action," to others who would be likely to help.

Such then are the ways in which, I am firmly convinced, some priests and seminarians can and should help to satisfy the needs of our Catholic deaf-mutes. I have given only suggestions. Whatever is done must be done to fit the particular needs and circumstances of the individual cases.

It is my humble prayer that these words may inspire those who read them with the zealous determination to do all they can to help our Catholic deaf. Be my ecclesiastical reader in the large city, the small town, or in the country; among many or among few deaf; be he in the ministry or preparing for it—the time to act on the knowledge and invitation sounded by this call is the present. And if he be one of those to answer the call, may his apostolic labors in the deaf-mute apostolate bring many nearer to the feet of Jesus Christ and keep them there. May these same labors be filled with grace, abundant fruit and true consolation through the remembrance of the Master's words: "Whatsoever you do to the least of these, My brethren, you do to Me!"

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LEGAL RELATIONSHIP AS AN IMPEDIMENT TO MARRIAGE IN THE UNITED STATES.

THE LEGISLATION of the Church in reference to legal relationship arising from adoption and constituting an impediment to marriage may seem somewhat unusual. The canons which cover this question say in effect that the civil law of each country will determine the existence, nature and extent of such relationship as an impediment to marriage.

> Can. 1059. In those countries in which relationship resulting from legal adoption is a prohibitive impediment by civil law, it also is so by canon law.
>
> Can. 1080. Those whom the civil law considers as unable to marry one another because of the legal relationship arising from adoption, are by canon law incapable of contracting marriage validly.

Accordingly, if the legal relationship arising from adoption carries with it, in the eyes of the civil law, the inability of the parties to marry validly, such relationship will constitute a canonical diriment impediment, and will necessitate a dispensation from the competent ecclesiastical superior, for the validity of the marriage. If, however, the civil law merely forbids subsequent marriage between the parties to the adoption, but not under penalty of invalidity, the canonical impediment will likewise be merely prohibitive, but will require a dispensation, for the lawfulness of the marriage. Should the civil law choose to attach no impediment to such relationship, there will be no question of a canonical impediment. This is an instance which illustrates the civil law as a source of canon law, and it is because of this fact that the position of the Church seems somewhat unusual. It is quite reasonable nevertheless, as the status of adoption is a purely civil institution, and greater harmony will result by following the provisions of the authority which has created this status.

The understanding, therefore, of the present canonical dispositions concerning legal relationship as an impediment to marriage will go hand in hand with a knowledge of the nature and effects of adoption as established by civil law. In particular, it is important for Americans to know the provisions of the law in this country in regard to adoption and subsequent marriage between the parties to the adoption. The present paper plans to review in brief the origin and the nature of canonical impediment of legal relationship prior to the publication of the Code of Canon Law; then, to take up the change of discipline as set forth in the Code; and finally, to attempt to determine the attitude of the civil law in the United States on this particular question.

I.

The institution of adoption was well known and highly developed in Roman law.[1] The Roman concept of the family and the classification of all members of society into the family aided in its development. Adoption was a diriment impediment to marriage in Roman law, and extended to the person adopting, to any of his natural children, and to his wife, or to the wife of the one adopted; in other words the impediment extended to legal paternity, legal fraternity and legal affinity.[2] For many years Romanists have discussed the nature of the adoption which gave rise to this diriment impediment; did it result from perfect adoption, or from imperfect adoption?[3] Of this controversy, little is to be recorded here. The fact which is of importance is that adoption, whether in both forms, or only in the limited form, was a diriment impediment to marriage under Roman law.

The origin of the canonical impediment of legal relationship is to be traced very probably to the impediment of Roman law. It is true that there is no documentary evidence of the first eight centuries which prove that the Church either by custom, or by law *de facto* canonized this civil impediment.[4] Nevertheless, the early Church was accustomed to follow civil laws in many matters for which definite and defined ecclesiastical legislation was not as yet formulated.

Pope Nicholas I, in his reply to the Bulgarians, is the first to speak of legal relationship arising from adoption as a canonical impediment to marriage. He does not speak of it directly, but supposes that it already exists, and has existed for sometime, and uses it as an argument to show why spiritual relationship should be an impediment to marriage. For him the canonical impediment was a certainty, and he says that if adoption, which is a legal relationship, constitutes an impediment to marriage, *a fortiori,* spiritual relationship should prohibit people from marriage.[5] Gratian supposes the existence of this impediment, and little is to be found in the Decretals of Gregory IX other than what is already contained in the Decree of Gratian.[6] The Council of Trent is silent concerning this impediment. Benedict XIV repeats the canonization of the Roman impediment which Nicholas I had already stated.[7] There were no official pronouncements from the Holy See for the Universal Church in regard to this impediment in the later centuries, but doubts were settled, and explanations given for those who requested them.[8]

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[1] Inst. I. 11, *de adoptionibus;* D. I, 7, in this title.

[2] Inst. I. 10; D. XXIII, 2, *de ritu nuptiarum.*

[3] F. X. Wernz—P. Vidal, *Jus Canonicum,* V: *Jus Matrimoniale* (Romae: Gregorian University, 1925), n. 186; A. DeSmet, *Betrothment and Marriage* (2 ed., St. Louis; Herder, 1923), n. 491, note 1.

[4] Wernz-Vidal, *op. cit.,* V, n. 188.

The Church therefore had adopted the Roman law impediment and made it her own. When Roman law ceased to be the common law of Europe, and new civil codes appeared with the birth of new nations, the canonical impediment of legal relationship was not abolished. The Church continued to recognize it in those civil codes which had incorporated into their laws the Roman concept of adoption at least in substance. This is important to remember in order to appreciate the revision of discipline which the Code of Canon Law introduced in 1918. The basis of the canonical impediment in pre-Code legislation was not the existence of a civil impediment arising from adoption; it was the presence of a form of adoption in the civil law which was in substantial conformity with the Roman form of adoption. If this substantial conformity existed in a civil code, the canonical impediment existed independently of any civil provision of said adoption as an impediment to marriage. This substantial conformity was obtained where adoption in order to be legal had to be transacted in a manner prescribed by law; where the law laid down requirements on the part of the adopting person and the adopted one; where the adopted child was put under the authority of the adopter, and the law recognized a status of paternity and affliation.[9] The canonical impediment was consequently as extensive as that of Roman law, and embraced paternity, fraternity and affinity. Not a few were the doubts which arose because of the nature of such legislation, and the Holy See was obliged to give various solutions for different localities.[10]

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[5] "Nec inter eos, qui natura, et eos, qui adoptione filii sunt, venerandae romanae leges matrimonium contrahi permittunt. . . . Si ergo, inter eos non contrahitur matrimonium, quos adoptio jungit, quanto potius a carnali oportet inter se contubernio cessare, quos per coeleste Sacramentum regeneratio Sancti Spiritus vincit."—C. l, C. XXX, q. 5.

[6] C. l, 5, 6, C. XXX, q. 3; cap. unicum, X, *de cognatione legali,* IV, 12.

[7] Benedictus XIV, *De Synodo Dioecesana* (Venice, 1792), lib. IX, cap. Z, n. 5.

[8] S.C.C. *in c. Hortana,* 25 Sept., 1734—*Thesaurus Resolutionum S.C.C.*, VI, 327.

The Code, promulgated in 1917, introduced a drastic change and helped thereby to simplify the situation considerably.[11] In place of the old criterion of substantial conformity with the adoption of Roman law, it canonized and made its own the civil law of each nation. A more workable and a more definite criterion was thereby established. Now no longer is there any need to investigate the nature of adoption as recognized by the civil law, and to compare it with the Roman concept in order to determine whether or not a canonical impediment exists. All that is necessary at present is to consult the civil law of a nation, see whether it legalizes adoption and ask whether the legal relationship which arises from such adoption is considered by the civil law as an impediment to subsequent marriage between the parties to the adoption. The Church leaves to the civil codes not only the establishment of such relationship as an impediment, but also its nature, whether it shall be diriment or merely prohibitive; and likewise, recognizes their right to abolish the impediment whenever they desire.

The canonical impediment, therefore, will be either diriment or prohibitive as the civil law has established; or in the event that the civil law has attached no impediment to the legal relationship constituted by adoption, there will be no question of a canonical impediment. It must be remembered nevertheless that, although based on civil law and defined by its provisions, the impediment of legal relationship is formally a *canonical impediment.* Consequently a dispensation from it whenever necessary must be obtained from the competent ecclesiastical authority, and not from the State.[12] The civil code supplies the material element of the impediment; it is the Church in the canons cited that makes it an impediment for her subjects.[13] Accordingly, if a dispensation has not been obtained from the competent ecclesiastical authority, a marriage contracted between parties to an adoption would remain invalid or illicit, even though a civil dispensation had been secured.

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[9] S.C. Inq., 1 April, 1761—*Coll. S.C. de P.F.*, n. 442.

[10] S.C.C. *in c. Hortana*, 25 Sept., 1734—*Thesaurus Resolutionum S.C.C.*, VI, 327.

[11] Can. 1059; 1080.

II.

What is the situation in the United States with regard to legal relationship rising from adoption? Is it an impediment to marriage, and if so, what is its nature and extent? These and similar questions naturally come to mind after the study of the canonical legislation concerning legal relationship as a canonical impediment.

In the United States adoption is the act by which the relations of paternity and affiliation are recognized as legally existing between persons not so related by nature. Adoption in the sense that it is known in the United States was not recognized in England until as late as 1926, when it became legal through the enactment of an adoption statute. It is unknown in Scotland even to-day, and likewise in several other European countries.[14] Since the creating of the legal status of parent and child was unknown to common law, it is governed exclusively in the United States only by virtue of statute.[15] It is therefore under the supervision of the individual states. The only exception to this is in such particular cases as federal reservations, which are subject exclusively to the federal government. As a result the statutes relating to adoption in the United States will vary widely.[16]

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[12] Can. 1016. Baptizatorum matrimonium regitur jure non solum divino, sed etiam canonico, salva competentia civilis potestatis circa mere civiles eiusdem matrimonii effectus.

[13] Wernz-Vidal, *op. cit.,* V, n. 190.

[14] Joseph W. Madden, *Handbook of the Law of Persons and Domestic Relations* (St. Paul: West Publishing Company, 1931), chap. 8, sect. 106, p. 355; Felix Cappello, *De Sacramentis,* III; *de Matrimonio* (Turin; P. Marietti, 1927), n. 324; Wernz-Vidal, *l.c.*

[15] Madden, *Persons and Domestic Relations,* p. 354.

It is apparent that there is a great repugnance associated with the thought of marriage between an adopted parent and adopted child; something which is repulsive to the feelings of most people. While this may be true, one must be careful not to forget that the existence of an impediment to marriage in law is a *question of fact;* not a conclusion to be arrived at *a priori.* The natural right of a man to marry must only be limited by competent authority and in a legitimate manner. Hence, the existence of any civil impediment to marriage between the parties to an adoption must be found in the law itself.

An examination was made of the adoption laws of the various States, and other sources which would reveal the existence of an impediment of legal relationship based on adoption.[17] From this examination no sign of such impediment in the civil law was found, and it seems justifiable to conclude that there is no canonical impediment of legal relationship in the United States.[18]

The leading authorities on the question of domestic relations and family laws treat adoption in all its aspects, but were found to be silent on the existence of any impediment to marriage between the parties to the adoption.[19] Likewise a review of the various Digests, the Century edition,[20] and the

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[16] Madden, *op. cit.*, p. 356.

[17] Through the kindness of the Rev. Robert J. White of the Faculty of the Law School, Catholic University of America, Washington, D. C.

[18] This view is further confirmed by an official of the Child Labor Department, Washington, D. C., who has edited Peck's *Adoption Laws in United States.*

[19] Schouler, *Domestic Relations* (5th Ed.), sect. 16, p. 27; sect. 232, p. 360: Madden, *Domestic Relations,* sect. 14, p. 33, Capacity of parties (to marry) other than mental; sect. 106, p. 354, Adoption of children: Peck, *Domestic Relations,* sect. 123, p. 353: Bishop, *Marriage and Divorce* (4th Ed.), Statutory Laws; vol. I, Chapter 5ff: Keezer, *Laws of Marriage and Divorce,* sect. 24, 25, p. 16: Long, *Domestic Relations,* sect. 11, p. 16, Impediments to Marriage; sect. 151, p. 306, Adoption of Children: Vernier, *American Family Laws,* vol. I, p. 170-172, Prohibited Marriages in general.

[20] *American Digests* (Century edition), 1658-1896; vol. I, 1951; vol. XXXIV, 310, sect. 98.

Decennials,[21] the Ruling Case Law;[22] the Corpus Juris,[23] the American Law Reports,[24] and the Encyclopedia of American and English Law,[25] did not give any indication of the existence of an impediment to marriage based upon adoption.

A further interesting corroboration of the statement that there is no impediment of legal relationship in this country is to be found in the report of the Committee which investigated adoption laws preparatory to the enactment of the English statute in 1926.[26] In regard to adoption and subsequent marriage, the Committee "recommended that legalized adoption should have no effect in regard to marriage. . . . The relationship of guardian and ward *does not to-day* preclude intermarriage and the adopting parent will only hold the position of a special guardian." This report is of considerable importance, as it can be prudently presumed that the Committee in its investigation thoroughly reviewed the adoption laws of the other countries; and especially those of the United States, because of the close proximity of these two English-speaking nations.

An examination, however, of some of the typical statutes relating to adoption may lead to some questioning of the statement that there is no impediment of legal relationship, because the languages of these statutes in regard to the effect of adoption is very broad.

> The foster parent and the person adopted *sustain toward each other the legal relation of parent and child* and have all the rights and are subject to all the duties of that relation.[27]

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[21] *American Digests* (Decennial edition), 1896-1907; vol. I, Adoption, sect. 18, 20; Second Decennial edition, 1907-1916, vol. I, Adoption, sect. 20, p. 388; Third Decennial Digest, 1916-1926, vol. XVIII, Marriage, sect. 9, 10. Edition of each year between 1927 and 1932.

[22] Ruling Case Law, vol. I, p. 591; sect. 4, Rules for construction of Statutes, p. 595; sect. 5, rights and duties of adopting parties, p. 610.

[23] *Corpus Juris;* Adoption, Effect of; sect. 117, p. 1395.

[24] *American Law Reports Digest:* vol. I (2), 1-57, Parent and Child, Adoption, sect. 16, 1927; vol. II, 58-75, Parent and Child, Adoption, 714. Vol. III, 58-81, Parent and Child, Adoption, 899.

[25] *American and English Encyclopedia of Law* (2nd edition), vol I, 726.

[26] Great Britain, Parliament, *First Report of the Child Adoption Committee,* p. 3, cited in *The Illinois Adoption Law and its administration,*—Elinor Nimis, Social Service Monograph, n. 2.

[27] *Cahill's Consolidated Laws of New York,* 1930, ch. 14, sect. 114.

In Illinois the following is found:

> A child so adopted shall be deemed, for the purpose of inheritance by such child, and his descendants and husband or wife, and other legal consequences and incidents of the natural relation of parents and children, *the child of the parents by adoption the same as if he had been born to them in lawful wedlock.*[28]

In Massachusetts, part of the statute is the following:

> . . . *all rights, duties and legal consequences of the natural relation of child and parent shall thereafter exist between the child and the petitioner.*[29]

A study of such statutes may lead one to believe that at least by implication an impediment to marriage exists between an adopted parent and adopted child, as the law seems to place the legal status created with the adoption on an equal plane with the status of natural parenthood. It will be seen however that this opinion of an impediment by implication is not warranted. In each of the States whose statutes have been related above, and which have caused the questioning, there is no mention made of a prohibition of marriage between adopted parent and adopted child in their statutes which *specifically name the persons between whom marriage is forbidden.*[30] Nowhere in any of the jurisdictions is marriage between parties to an adoption classified expressly under such a prohibition.[31] It seems clear, therefore, that these latter provisions, which clearly name those classes and persons who are forbidden to marry, control the more general wording of the former statutes on adoption and overcome the questioning of an impediment by implication.

A further confirmation that the wording of the statutes in question which speak about the child of adoption being considered "as if he had been born to them in lawful wedlock," it not to be taken in its full literal sense, is found in the fact that the status created by the adoption remains an artificial legal tie, and a number of States have introduced enactments which make it possible for certain reasons to break the said status.[32] Hence the status between adopted child and adopted parent may be said to be similar to that of natural parenthood; but it is certainly not identical. Consequently, *a pari* reasoning must be undertaken with the greatest care. It cannot be too forcefully repeated that according to the principles of statutory construction a limitation of duly possessed right must be clearly and definitely established. From the law of nature man possesses the right to marry, which he must be considered to possess until it is taken away, or limited in a definite and legitimate manner. If the law wished the legal status of adopted parent and child to limit and prohibit marriage between the parties to the adoption, it should have clearly expressed this prohibition. Restrictions of a natural right are not to be taken for granted, but must be distinctly specified.

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[28] *Cahill's Illinois Revised Statutes,* ch. 4, sect. 5.

[29] *General Laws,* vol. II, ch. 210, sect. 6.

[30] Cf. *Massachusetts, General Laws,* II, ch. 207, sect. 1, which reads thus: "No man shall marry his mother, grandmother, daughter, grand-daughter, sister, stepmother, grand-daughter's wife, son's wife, grandson's wife, wife's mother, wife's grandmother, wife's daughter, wife's grand-daughter, brother's daughter, sister's daughter, father's sister, or mother's sister." Section 2 enumerates in a similar manner prohibition persons concerning the woman; *Cahill's Consolidated Laws of New York,* 1930, chapter 14, sects. 5-6; also *Cahill's Illinois Revised Statutes,* 1931, ch. 89, sect. 1.

[31] Vernier, *American Family Laws,* I, Table XI, p. 176-182.

With the growing interest in Child Welfare, and the popular sentiment against the morality of marriage between adopted parent and adopted child, it may happen that in the future new statutes may be enacted with provisions against such marriages. If such new enactments by way of statute or regulation give rise to doubt as to whether they contain an impediment or not, until such doubt is resolved, the equivalent of a *dubium juris* will be had, and in virtue of canon 15, a canonical impediment will not exist.[33] Likewise, in case of a serious doubt as to whether civil impediment of certain existence is merely prohibitive, or a diriment impediment, it should be considered as merely prohibitive.[34] Liberty is not to be restricted by a doubtful diriment impediment.

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[32] Cf. *General Laws of Minnesota,* 1913, as amended by law of 1917, chapter 222, p. 336. "Parents are protected by provision that if within five years the adopted child develops feeble-mindedness, insanity, epilepsy, or venereal disease, from conditions prior to the adoption and not known to the adopting parent, the decree may be annulled and the child committed to the State control". Cf. also, Utah, act of March 13, 1919, ch. 1. Laws of 1919 likewise, *Missouri, Revised Statutes,* 1919, ch. 11, section 1102, p. 464.

[33] Can. 15, "Leges, etiam irritantes, et inhabilitantes, in dubio juris non urgent; . . ."

[34] Cappello, *op. cit.,* III, n. 324.

In conclusion, after a study of the adoption laws of this country, and an examination of the sources of a possible impediment arising from adoption, it seems a justifiable conclusion that the civil law in the United States does not consider legal relationship based on adoption as an impediment to subsequent marriage of the parties to the adoption. And consequently, in accordance with canon 1059, and 1080, it follows that in the United States there is no canonical impediment to such a union.

JOHN J. CARBERRY

Brooklyn, New York.

Analecta

LITTERAE APOSTOLICAE

Ad Rmum Gulielmum Kerby, quem Antistitem Urbanum constituit

Pius Pp. XI.

Dilecte Fili, salutem et apostolicam benedictionem.

Venerabilis Frater Siopolitanus Episcopus edocet Nos, te professorem de re sociali in Universitate Catholica Studiorum Washingtoniensi, copiosa merita erga Ecclesiam tibi comparasse ac vita sacerdotali in exemplum enitere. Quae cum ita sint, cum velimus ejusdem Praesulis excipere vota, commendationibus quoque aucta tum Delegati Nostri Apostolici in Foederatis Americae Septentrionalis civitatibus tum Baltimorensis Archiepiscopi, aequo te nunc remuneramur praemio, quod sit benevolentiae quoque Nostrae publicum tibi testimonium.

Hisce igitur te Litteris Apostolicis, auctoritate Nostra Antistitem Urbanum idest Praelatum Nostrum Domesticum eligimus, constituimus ac renunciamus. Tibi ideo, dilecte fili, concedimus ut violaceas vestes induere atque etiam in Romana Curia lineum amiculum manicatum quod Rochetum vocant gestare licite possis ac valeas; itemque utaris, fruaris singulis quibusque honoribus, privilegiis, praerogativis indultis quibus alii ecclesiastici viri hac dignitate aucti utuntur, fruuntur vel uti, frui possunt ac poterunt. Contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris die vii m. Februarii, an. MCMXXXIV, Pontificatus Nostri duodecimo.

E. CARD. PACELLI, *a Secretis Status.*

Dilecto filio
GULIELMO KERBY,
Sacerdoti.

SACRA PAENITENTIARIA APOSTOLICA.

Officium de Indulgentiis.

I. INDULGENTIIS DITATUR RECITATIO MENTALIS PRECUM JACULATORIARUM.

Sacrae Paenitentiariae Apostolicae sequens dubium pro opportuna solutione propositum fuit:

An indulgentiae, invocationibus et precibus sic dictis iaculatoriis adnexae, acquiri possint, ceteris paribus, a fidelibus quibuslibet etiam per mentalem tantum earum recitationem?

Et Sacra Paenitentiaria Apostolica die 17 Novembris 1933 respondendum censuit: *Affirmative.*

Facta autem de hoc relatione Ssmo D. N. Pio div. Prov. Pp. XI in audientia habita ab infrascripto Cardinali Paenitentiario Maiori die 1 vertentis mensis, Sanctitas Sua resolutionem approbavit, confirmavit et publicandam permisit.

Datum Romae, ex aedibus S. Paenitentiariae, die 7 Decembris 1933.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S. S. TEODORI, *Secretarius.*

II. INDULGENTIIS DITATUR DIES ROMANO PONTIFICI SACER.

Iamdudum in pluribus catholici orbis partibus laudabiliter mos exstat ut singulis annis, plerumque iuxta anniversarium festum electionis vel coronationis Summi Pontificis, peculiaris dies statuatur, sive ad solemniter celebrandas Romani Pontificatus laudes, eiusque innumera beneficia recolenda, in totum mundum hactenus derivata, sive ad gratias Deo persolvendas ob incolumitatem vitae Supremi Ecclesiae Moderatoris, simulque ad necessarium auxilium, ab eodem bonorum omnium

Largitore impetrandum, pro regenda Ecclesia, tot difficultatibus obnoxia.

Quapropter procul dubio decedat, ut christifideles, tam pium obsequium ac sincerum amorem erga Sedem Apostolicam ostendentes, quando praefato Festo die sacris functionibus intersunt, aliquam haurirent remunerationem e spirituali illo thesauro, quem Ecclesia possidet et cuius Romanus Pontifex est Supremus Administrator.

Ssmus igitur D. N. Pius, divina Providentia Pp. XI, paterna benevolentia preces excipiens ab infrascripto Cardinali Paenitentiario Maiore, ad salutarem ac memoratum finem porrectas, in audientia eidem concessa die 15 vertentis mensis, indulgentiam *plenariam* singulis fidelibus concedere dignatus est, qui, rite confessi ac sacra Synaxi refecti, eodem Festo die saltem uni e supradictis functionibus religiosis interfuerint, atque ad mentem eiusdem Summi Pontificis oraverint: partialem vero indulgentiam decem annorum, iis omnibus, qui devote et saltem corde contrito pariter interfuerint uni e dictis functionibus, ad Summi Pontificis intentionem exorantes.

Praesenti in perpetuum valituro absque ulla Litterarum Apostolicarum expeditione. Contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die 29 Decembris 1933.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S. I. TEODORI, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER of the Soverign Pontiff confers the dignity and prerogatives of Domestic Prelate on the Editor of THE ECCLESIASTICAL REVIEW.

To the Right Reverend Monsignor William J. Kerby, Ph.D., his REVIEW associates tender cordial felicitations, and seize this occasion for the open expression of their profound esteem and their wish that he may enjoy length of days.

To our Holy Father Pope Pius XI, we respectfully proffer thanks for this public testimonial of Monsignor Kerby's high service of the Church in America and to his priestly example.

SACRED PENITENTIARY APOSTOLIC, through the Office of Indulgences, announces that (1) the indulgences attached to ejaculatory prayers may be gained by the faithful who recite them mentally only; (2) a plenary indulgence, on the Pope's Day (that is, any day set apart in honor of the Holy Father), may be gained by Catholics who, after confession and Holy Communion, assist at one of the exercises on the day itself and pray for the Pope's intention; also an indulgence of ten years may be gained by all who, with contrite heart, assist at one of the exercises and pray for the Sovereign Pontiff's intention.

THE DENVER LITERATURE CONGRESS.

A Torch of Culture One Mile High.

That the eternal hills of the Divide still challenge and call forth all that is brave and daring in those who live amongst them was proved in no uncertain manner by the Catholic Literature Congress of Denver, 24, 25, 26 November, 1933. It seemed hardy indeed of Bishop Vehr, Monsignor William

O'Ryan, and Regis College to project at this time a three-day congress, at which the general public would listen exclusively to discussions ranging over the field of modern Catholic literature. There have been a few such meetings thus far *for writers,* but no one, in the English-speaking world at least, had attempted to assemble such a body *of readers.* The daring of the concept was matched by the brilliance of its achievement. On announcement of the Congress, its administrative organizer, Mr. Benjamin L. Masse, S.J., was showered with messages of support from the hierarchy of the Rocky Mountain region. The gradual development of the Congress plans was unfolded in the Catholic press for a full month beforehand; for a week preceding the sessions the Denver dailies featured its news value in every issue. Before the last session had ended, letters, cablegrams and telegrams had been received from most of the leading Catholic authors of Europe and America. The Congress attracted scores of delegates to the mile-high city, and among them some (not including the speakers) from such distant points as New York, St. Louis, Kansas City, and Leavenworth. This flood of delegates, their keen and pointed participation in the discussions, and the success of the book exhibit, were phenomena no one had dared to anticipate. Monsignor Matthew J. W. Smith, the veteran editor of *The Denver Catholic Register,* judged the Congress to be "the most outstanding Catholic intellectual event in the history of the Rocky Mountains". Its distinguished visitor, Mr. Francis J. Sheed, head of the internationally known Sheed & Ward house, expressed amazement at the results of the Congress. "I could have visualized such audiences nowhere in America," he said, "and perhaps nowhere in England with the possible exception of London."

All in all, the Congress will be remembered as a major Catholic activity of 1933. Its immediate consequences in the Rocky Mountain region, as will be partially indicated below, are still strongly felt. Unless all signs fail, the torch Denver has kindled will soon pass to older and more populous centers of Catholic culture in the United States. "Many a larger metropolis," said His Excellency Bishop Vehr at the Congress banquet, "can well afford to look up to the mile-high city for inspiration from what we are doing here these days." *Levavi oculos meos in montes: unde veniunt auxilium mihi?*

The ball-room of the Brown Palace Hotel, accommodating eight hundred seated, had been secured for the sessions. Every seat was occupied when the gavel fell for the opening session, Friday evening, 24 November. A hearty welcome on behalf of Regis College and the city was tendered the delegates and speakers by the Very Reverend Joseph A. Herbers, S.J., President of Regis College. The chairman, Mr. Benjamin L. Masse, S.J., then sounded the keynote of the whole meeting. In sharpest contrast to the perplexity, hopeless disillusionment and despair of current non-Catholic literature, are the numerous manifestations in so many quarters that modern minds, irrespective even of creed, are turning to the Catholic Revival as that which shall save the civilization of the West.

> We are witnessing an international resurgence of Catholicism in art and letters. Every European country can boast of artists who are finding inspiration in the dogmas of Catholicism; of thinkers who have given themselves to the task of Aquinas and applying it to the modern world.
>
> Germany has its Karl Adam and Romano Guardini; Austria its Gertrude von le Fort and Rudolf Allers; in Italy is Giovanni Papini; Spain boasts of Martinez Sierra; England of a Chesterton and a Belloc, a Baring and a Noyes; the Scandinavian countries of Jörgenson and Sigrid Undset.

Monsignor William T. O'Ryan, D.D., LL.D., of St. Leo the Great parish, Denver, for almost a half-century an embodiment of the highest Catholic culture in that city, gave the principal address of the evening. His topic, "The Centenary of the Oxford Movement", was more sharply delineated in treatment, since he confined himself to a study of Newman and Newman's influence then and since. "Out of the Oxford Movement came John Henry Newman, the very soul of the Revival. It is through Newman that the renaissance is studied." Monsignor O'Ryan brought out the point, that, prior to Newman, there were no Catholic names among Post-Reformation English litterateurs, Pope and Dryden excepted. With the forceful eloquence for which he is famous, the speaker dwelt upon the joys to be found among good books, and ended abruptly by demanding whether or not Americans alone of great peoples would be eternally mute in this company of immortals.

Toward the close of this session some one voiced the desire for a few words from the Rev. Daniel A. Lord, S.J., present on the rostrum. This demand was thunderously applauded, and had its reward in a short but ringing address on the direct and vital relationship between readers who *buy* Catholic books and writers who must live by writing. Instances that had come within Fr. Lord's experience were mentioned of Catholics compelled by the non-purchase of their distinctively Catholic works to turn out what is, from the religious point of view, quite colorless copy.

Saturday's long program was the acid-test of interest in the Congress. In the forenoon five, successive, half-hour round-table discussions engaged some five to six hundred delegates from 9:30 to 12:30. During the noon-hour the book exhibit was thronged with visitors. The afternoon session began promptly at 2:00 and ran on until 4:30. It was attended by fully six hundred people. The formal banquet that evening was unfortunately limited to two-hundred-and-twenty covers: all tickets for it were sold out hours beforehand.

As the delegates filed in Saturday morning, each was handed an eleven-page mimeographed list of modern Catholic authors, a circumstance that materially assisted participation in the various discussions. The round-table discussions were opened by Father Lord's frank and vivid presentation of the status of Catholic drama. The latter he characterized as a prodigal son of the Church not yet returned to the fold. Drama is the only field of writing in which the modern renaissance is not yet Catholic. His discussion could be summed up as follows:

> Drama is the only vehicle of literature that essentially depends upon money, and the theater itself is the incubator from which emerges drama; plays are not written, as the phrase goes, but rewritten. Now it costs too much money for us to do our experimenting on Broadway itself. But just as Eugene O'Neill, who dominates the dramatic methods of to-day, developed his technique in small, amateur theaters, so the clear duty of Catholic playwrights is to have the courage to begin experimenting in Little Theaters everywhere. Stop *imitating* and *parodying Broadway successes* and *begin creating.*

Against the somber canvas he had sketched, Father Lord announced that he was glad to herald the advent of one playwright of great promise, the Rev. Urban U. Nagle, O.P., at present at the Catholic University.

Father Lord yielded the platform to Miss Josephine Gratiaa of the St. Louis Public Library, who conducted a discussion of current Catholic fiction. Although her titles were necessarily almost all English or American, Miss Gratiaa did go far enough afield to mention and characterize the more prominent Catholic fiction-writers of contemporary Europe. The palm as the greatest living Catholic novelist she unhesitatingly awarded to Sigrid Undset. An interesting feature of Miss Gratiaa's remarks was a comparison, drawn out by several examples, of how a Catholic and non-Catholic writer will handle identical plot-materials with a final outlook poles apart. H. Logan Steuart's recently reprinted *Weeping Cross* and *The Scarlet Letter* formed one such antithesis in which the Catholic *Weltanschauung* makes for a happy ending.

Calvert Alexander, S.J., author of the forthcoming work, *Modern Catholic Letters: Three Phases,* of the Science and Culture Series, next discussed the important rôle satire plays in correct Catholic writing, especially in England. Theoretically, he mantained, *only* a Catholic can be a true satirist, as he alone has the requisite *fixed position* from which to release this blast and " huge wind of essential and elemental laughter " (Chesterton). The first effective use of this deft dagger in deflating modern, non-Catholic assumptions was traced to Chesterton and Belloc, but the success and vogue of such younger men as D. B. Wyndham Lewis (erstwhile columnist " Beachcomber " of the London *Daily Mail*), J. B. Morton (the present " Beachcomber "), Father Ronald Knox, Douglas Woodruff and Evelyn Waugh, were set out with such citations as to infect the delegates with essential and elemental laughter.

" I advise you to become an editor, if you wish to put a message across," is a statement that stood out boldly in the next round-table, the status of Catholic journalism, by the Right Rev. Monsignor Matthew J. W. Smith, Ph.D., LL.D., editor of *The Denver Catholic Register*. Although not so intimately linked with the balance of the Congress program, this instructive survey was of absorbing interest. Monsignor Smith did advance the claim that the inclusion of many points from the papal pronouncements on social justice in the Roosevelt Recovery programs was directly owing to their popularization in the Catholic press. Toward the close of his survey, this "straight-shooting" scribe, as he has been called, had the hardihood to list, in order, what he considers our best Catholic papers. The *Brooklyn Tablet* topped his list. Challenged from the floor with the hoary question, "When shall we have a large Catholic daily?", Monsignor Smith predicted that at present rate of expansion (through diocesan editions), the *Register* would be a daily of national importance within five years' time.

The fifth discussion was entitled on the program "Biography and Hagiography", but when Mr. F. J. Sheed appeared "to initiate the conversation", he went at once to hagiographical writing and stayed in that field. In his sparkling manner, Mr. Sheed analyzed the now out-moded manner of presenting lives of saints. "Catholics have such an extraordinary reluctance to reading the lives of saints that their frame of mind has passed into the byword, 'Heaven for climate, but Hell for company'." The fundamental fault of the older method, he said, was giving first consideration to the edification of the reader, and not to the portraying of the saint. Again, the schematic presentation of all the Christian virtues in the saint so dominated this writing that the actual *personality* of the saint made no appearance, nor even any difference. This system bred the idea that hagiography was a literary form of such low repute that any one was considered capable of writing lives of saints. As an outstanding example of the new school, Mr. Sheed praised Father Martindale's *Saint Aloysius Gonzaga,* in which for the first time the patron of youth emerges "in the round". "I spend my life looking for lives of saints to publish, and thus far I have published very few," in a way sums up much of the thought of this highly entertaining half-hour. Despite the fact that the noon-hour was already well-advanced, Mr. Sheed had to sustain a barrage of questions, questions that showed familiarity with a good many current lives of saints.

Passing reference was made above to the Congress book exhibit, which was opened Saturday noon. Here were gathered some five hundred recent works by Catholics, supplied from the lists of many an enterprising publisher besides the traditional Barclay Street addresses. A special collection showed almost fifty recent pamphlet publications in the single field of liturgy. The leading Catholic reviews were also well represented. Although orders were not taken for publishers, the books on hand were finally offered for sale, and were in the main disposed of. The publishers have since let it be known at Regis College, as I am informed, that orders from Denver are rising rapidly. Another significant straw in this cultural whirlwind, so to speak, is a story in *The Denver Register* (issue of 7 December), of such a " run " on the Regis College library since the Congress that a group of Catholic women are now raising money to restock the stacks!

Attendance figures had jumped considerably when the afternoon session was called to order. A goodly sprinkling of priests was in evidence, and Bishop Vehr, despite pressing business, attended this session also. In the first formal address, Miss Josephine Gratiaa presented a thousand and one interesting data that a librarian can glean about " The Catholic Revival and the Reading Public ". Her observations were based on library statistics and revealed some arresting facts. The most surprising one is that Catholic books are just now more in demand than non-Catholic ones. Father Dudley's *Masterful Monk* is just now the best circulating book in forty American cities! Scarcely less strange were the indications that at present Catholic books are being read mostly by *non*-Catholics. " Catholics as a body are as yet quite unconscious of the recent improvement in the quantity and quality of their literature." Taking forty of the best circulators in the St. Louis University Branch of the St. Louis Library, Miss Gratiaa had traced the first three users in each case, to see what sort of people had drawn the books in question. Her tabulation recalled the nursery rhyme:

> Rich man, poor man, beggar-man, thief,
> Doctor, lawyer, merchant, chief.

A constructive suggestion of merit in this paper was a simple method that might be followed in establishing Catholic Free

Libraries such as that of St. Louis, owned by the city and at present housed in St. Louis University.

" Liturgy, the Basis of the Catholic Revival " was the topic of the next address by the writer of this sketch. In illustration of the general ideas that " every culture is a religion culture " (Christopher Dawson), and that the integrating element of culture is cult, or corporate worship, it was pointed out, that, under papal and episcopal guidance, the most varied form of Catholic Action in America, such as the League of Social Justice, the Catholic Interracial Federation, the Catholic Rural Life Association, and so forth, are all turning to corporate worship for the solution of their problems. How this current of ideas is fructifying Catholic art, architecture and music was hinted at more than developed. The body of the address traced the effect of the consciousness of membership in the Mystical Body of Christ, which was set down as the chief gain in the new study of the liturgy, in the writings of a number of present-day authors of France, Germany, England and America.

An unexpected extension of time for the use of the hall permitted prolonging this meeting for one half-hour. Mr. Masse as chairman summoned Frs. Lord and Ellard and Messrs. Alexander and Sheed to the platform, and forthwith announced an impromptu debate on the topic, " Resolved, that the enthusiasm of this Congress will be completely dissipated in two weeks." Father Lord, called upon to open the debate, enacted the rôle of *advocatus diaboli;* Fr. Ellard crossed swords with him, basing his contention on the previous two years' work of the Denver Institute of Catholic Culture and the many study-clubs throughout the city. Mr. Alexander believed he could forecast lasting results, especially if the suggestion of organizing a Catholic library should materialize. Mr. Sheed brought down the house by a sharp distinction between enthusiasm, a mere emotion, and *thought:* " Suppose the *enthusiasm* is dissipated in a fortnight; let it go. But if any of the ideas now dropping into one ear and making straightway for the other, be somehow caught and embedded in the mind, they will fructify and bear fruit." The debate thus ended on a hopeful tone!

The writer has often heard Father Lord speak in public, but had never heard him rise to the heights he achieved in his address at the Congress banquet that evening. He drew a lengthy contrast between the single Catholic (and catholic) culture and the manifold cultures of nation, of race, and of class. Such palpable examples of the evil effects of these latter are before us now that the speaker did not have far to go in illustrating his argument. On the Catholic side Fr. Lord dwelt upon the rise and spread of Pax Romana, an international student organization for peace, based on a common consciousness of Catholic culture.

> Catholic culture [he said] is a world culture and not a culture of any nationality. Inside the Catholic Church is the only world philosophy. Our art and music and liturgy form in every sense a world culture.
>
> England, Germany and France realize the unifying value, and the great binding force of our Catholic culture. The Catholic Revival is placing before a world sick and weary the picture of the Mystical Body of Christ vivifying Catholic culture.

At this banquet some of the numerous messages from Catholic authors were announced, and a very few were read. Two of these will be long remembered by those who heard them, the one from M. Jacques Maritain, the other from Dr. Peter Guilday, Ph.D., of the Catholic University of America. Besides Bishop Vehr, other banquet speakers were Mrs. M. J. O'Fallon and Mary Coughlin of the Colorado N.C.C.W., an organization that spared no pains in preparing for the Congress.

Pontifical High Mass in the Immaculate Conception Cathedral Sunday morning, 26 November, was the most striking illustration possible that Catholic culture is built upon Catholic cult. The surpliced choir, under the direction of Monsignor Joseph Bosetti, Ph.D., Chancellor of the diocese, the ranks of the diocesan and regular clergy, the monsignori with their attendants, and the full splendor of episcopal ritual exquisitely enacted—all served as a perfect background for the sermon on "The Church and Art" by the Very Reverend T. D. Coyne, C.M., President of St. Thomas Seminary, Denver. It was once more Mass in a Gothic church,

> . . . within whose walls is passing the ordered pageantry unnumbered generations have built up in beauty, and through the seven arts, to do honor and reverence to the Creator and Redeemer of the world, there present in the Holy Sacrament of the altar. Into it every art raised now to the highest point of achievement, and as architecture, painting and sculpture assemble for the building of the tabernacle itself, so do music, poetry, the drama, and ceremonial gather into another great work of art, that prefigures the infinite wonder of Heaven itself. (Cram.)

The Congress climax was the Sunday afternoon session. It was, in the one-time theatrical phrase, an S.R.O. performance. After the reports of the Resolutions Committee had been adopted, the English author and publisher, Mr. Sheed, took the floor. His previous brief appearances on the rostrum, and the lavish newspaper publicity accorded his visit in the city, had but whetted the appetites for this address, "The Catholic Revival in Europe". "I can't write about America like some people, who have been here a fortnight: I have been here too often," he had gleefully told press reporters on his arrival in Denver. Thus what views he broached about America in this address carry the more weight. In many particulars Mr. Sheed was but amplifying and coördinating what had been said by way of incidental illustration by previous speakers. Among the statements that brought his hearers to a dead stop, so to speak, was this:

> It is impossible to have a Catholic education without a knowledge of theology, for education is consciousness of, and senstitivity to, being. As long as man does not study lower forms of being in their relation to the absolute, transcendent Being, he simply has no adequate ideas even of this world. It is practically impossible to get an adequate Catholic education, except for the clergy, in America to-day. The State and non-Catholic universities do not teach theology; nor do the Catholic ones, at least such (and I presume this includes nearly all of them) as have taken their curricula from the standardizing agencies.

Among the resolutions unanimously adopted at this session space can perhaps be found for these two:

ON LIBRARIES.

Whereas, The influence of university and other private and especially public libraries has become great in modern Catholic life, and

Whereas, This influence may easily be adapted to the purposes of the new Catholic Literature Movement, therefore be it

Resolved, That we, the delegates to the Rocky Mountain Catholic Literature Congress adopt a program whereby this influence may be exerted, to consist of the following points:

1. By means of direct petition and through repeated individual requests, to urge library officials to add the latest Catholic literary works to the shelves,
2. To urge that files of Catholic periodicals most closely connected with the movement be acquired, and that current numbers be made available,
3. To assist library officials in meeting demands for Catholic books by gifts of such books to them whenever possible;
4. To supply non-Catholic university and college libraries in the Rocky Mountain states with subscriptions to pertinent Catholic periodicals, and
5. To spread a knowledge of Catholic books among the library reading public.

ON THE SACRED LITURGY.

Whereas, The social consciousness of Catholics as members of the Mystical Body of Christ is a prerequisite for Catholic Action, or any adequate presentation of the Catholic position in writing, and

Whereas, This social consciousness is best inculcated and illustrated by active participation in the liturgical life of the Church, as becomes daily more manifest in the liturgical movement, therefore be it

Resolved, That we the delegates to the Rocky Mountain Catholic Literature Congress, heartily endorse:

1. Courses of lectures, radio talks, conferences, study clubs, and series of sermons that will familiarize the laity with the liturgy, and particularly with the nature of sacrificial worship;
2. Formal courses in the liturgy in the curricula of Catholic colleges and high schools;
3. All efforts that our pastors shall take in enabling the laity, according to the mind of the Church, intimately and actively to participate in the celebration of the Sacred Mysteries, by way of congregational plain-song, the Dialogue Mass, or other means;

Be it further resolved, That a copy of this resolution be forwarded to executive officers of all Catholic colleges and high schools and to all parish priests in the Rocky Mountain region.

Thus the Denver Catholic Literature Congress ended. *Levavi oculos meos in montes: unde veniunt auxilium mihi?* It was felt in Denver at the time, and the feeling grows, that the idea of the Congress is bound to be caught up by other bishops, priests, colleges and cultural groups throughout America. A beacon glows on the Rockies: Denver is a torch of culture one mile high.

GERALD ELLARD, S.J.

St. Louis, Missouri.

PRIESTS AND THE LIQUOR PROBLEM.

To the Editor, THE ECCLESIASTICAL REVIEW.

Priests who have had to deal with the problem of broken homes during the years of Prohibition can have no illusions about the evils of excessive drinking. Now that liquor is legally available, the question of temperate drinking is a most practical one for everyone charged with the care of souls. In the January number of the REVIEW Father McSorley's article, "The Priest and the Liquor Problem," is timely and thorough. What should priests do about this problem? The theme of our preaching and our teaching is temperance in all things. There is no reason why our convictions should change when there is question of temperance in the use of liquor.

Public opinion could not be mustered in sufficient strength to support Prohibition. I believe that to-day in any respectable community public opinion can be rallied easily and sufficiently not only to drive out illegal liquor but also to bring about a sane and temperate attitude toward the use of legal liquor. It seems clear that if priests are sympathetically informed on the subject of temperance and will preach it sanely, we shall soon have enlightened parish opinion. From parish opinion it is but a short step to public opinion. And right public opinion on this and all great issues is indispensable.

One of the strongest points in Father McSorley's able article deals with education. If our parish schools, high schools and colleges take up the matter of temperance as part of the regular curriculum of studies, great good should follow. Such a course should be free from hysteria and sentimental generalizations. Much harm has been done in the past by sweeping statements which even a child would rate as absurd. We need text book and pamphlet literature based upon the findings of science and human experience. Part of this educational program should be carried into the adult study clubs of our parishes. Our experience with study clubs warrants the conviction that both men and women would be tremendously interested just now in the theme of temperance. The subject-matter of their discussions would be drawn from personal observation during the tragic years of excessive intemperance and therefore very much alive and to the point.

Total abstinence has been the subject of heated controversy. I believe there is a place for total abstinence both for the clergy and the laity. The Clerical Total Abstinence Society of my seminary days was the source of much good. The pledge taken was considered binding until five years after ordination. During the first five years of priestly life in a city parish, who has not been at his wits' end to solve the complex social problems traceable to the abuse of drink? In the interest of keeping a family from breaking up, the giving of a total abstinence pledge has been found to work very successfully. There have been failures, of course, just as there are failures in the carrying out of other resolutions; but even one family saved from spiritual and social disaster is well worth considering. As regards the giving of the pledge to children of First Communion and Confirmation classes we need have no fear of failure if the matter is properly arranged. The teaching of religion in our schools must of necessity involve the training of the will. We will stress the duty of cultivating the natural virtues. In dealing with the sin of Gluttony and with the proper care of health as imposed by the Fifth Commandment there is plenty of scope for a rational discussion of both temperance and total abstinence. So in like manner in presenting the hero and heroine of sanctity—the Saints—children readily see the moral beauty of courage and complete self-control. It is with deep gratitude that I see to-day fine young men and women to whom I gave the pledge on the day of their First Communion. They kept their pledges despite the prevailing practices of Prohibition days. How much easier it will be in the days ahead will depend upon the quality of spiritual leadership displayed in the field of temperance.

LAWRENCE F. RYAN.

Saint Paul, Minnesota.

THE CATHOLIC HOUR.

In Georgia, Catholics are outnumbered by their non-Catholic neighbors one hundred and fifty to one, a proportion reflecting the situation in the Carolinas and other States in the South.

Only those who have lived in a Catholic atmosphere and then find themselves in one where the history, traditions, culture, social life and population are overwhelmingly non-Catholic can understand what this means. Catholics in such circumstances hold fast to the faith; their very paucity of numbers often intensifies their devotion. But they feel keenly the lack of those religious, educational and cultural advantages which thrive in a Catholic atmosphere.

This absence of a Catholic atmosphere also influences the attitude of non-Catholics toward the Church. Henry Wadsworth Longfellow, reared in a non-Catholic atmosphere in Maine, reached maturity with much the same idea of the Catholic Church as that held by the average literate non-Catholic in such an atmosphere—that it was a mighty institution in by-gone centuries, but had outlived its usefulness and was in the throes of rapid decline, as evidenced by the small and struggling parishes representing it locally.

When Longfellow was named professor of modern languages at Harvard University, he arranged for an extended period of study in Europe to prepare himself for his post. In that Catholic atmosphere his attitude toward the Church, never hostile, mellowed, and although he never embraced the faith, his sympathetic understanding of it is evident in many of his works.

Non-Catholics in the South have no similar contact with the Church. Most of them live in places where there are few and even no Catholics. In the larger cities, Catholics form but a small proportion of the population—perhaps three per cent in Atlanta, for instance; in such a non-Catholic atmosphere

Longfellow, in the absence of some special conditions such as the Catholic Laymen's Association of Georgia is working to create, would have gone through life with his opinion of the Church but little modified.

But once a week the atmosphere of the South becomes Catholic—not in a few cities, not even in a state or two, but from the South Atlantic seaboard to the Mississippi and beyond, and from the tip of Florida and the Gulf coast to the Mason-Dixon Line. For once a week the atmosphere of the South, as well as of every other part of the country, is filled to the brim with Catholic truth, broadcast by distinguished speakers of the *Catholic Hour* of the National Council of Catholic Men over a national network, including stations in every state in the South.

One can hardly tune in on the radio during the Catholic Hour period without coming across the N.C.C.M. program. Curiosity influences the average person to listen for a moment before passing on, and the tendency of numerous religious-minded persons is no doubt that of one who in explaining his introduction to the Catholic Hour said that the first snatch he heard so impressed him that he continued to listen, with increasing admiration for the speaker and his convincing and compelling message. It was somewhat of a surprise to him to discover late in the address that the scholarly, logical discourse to which he had listened came from a representative of the Catholic Church, which he had in a vague and indifferent way regarded as anything but scholarly and logical.

A Supreme Court Judge in a section of Georgia some distance from our home city mentioned in conversation one day that he was fond of the Catholic Hour, a statement which was regarded merely as an effort to be polite until he continued with a discussion of the subjects of the past several weeks, the points they had brought to his attention for the first time, and the relative abilities of the speakers over a more extended period. The Judge has no Catholic relatives, and lives in a community where there are opportunities for few Catholic contacts—one struggling little congregation and not a Catholic member of the Bar.

A Catholic newspaperman in a Southern city, also in a different section from our own, went into the country to a nursery to make some purchases. As the custom is in the South, there was considerable conversation on various subjects during the course of the business; eventually the topic of religion was reached.

" Do you ever listen to the Catholic Hour? " the nurseryman asked the newspaperman, whom he had never seen before, and whom he knew then only as a " drop in " customer.

The newspaperman said he did. " Do you hear it? "

" Do I hear it! " the nurseryman exclaimed. " I never miss it. Brother, I've been going to church all my life, and I've never heard any of our preachers give us anything like what I get on that program."

In our own city non-Catholics, many of whom are not known to us, call the office of the Laymen's Association for information about the Catholic Hour—seeking amplified information on some point mentioned, asking for assistance in securing copies of addresses and otherwise indicating their interest. To have non-Catholics comment to them on the previous evening's Catholic Hour program is a common experience of many Catholics, some of whom have been made regular auditors of the Catholic Hour in that way; it was a bit embarrassing to them not to be able to talk intelligently about the program to interested non-Catholics.

An authority on advertising, discussing his subject before a civic club in the Southeast, emphasized the fact that in the first place one must have something to advertise. Turning to the local Catholic pastor, who was present, he said to him and to his audience that in his opinion the Catholic Hour was doing more to make the Catholic Church known to the people of the United States than any other force with which he was familiar.

" But you could have a Catholic radio hour every hour of the day," he asserted, " and if you did not have a real message, it would be worse than none at all. The people of the United States are hungry for religion. The Catholic Church has a real message. That is what makes it effective."

A Catholic would have said that the Church has *the* real message.

There has perhaps been no more significant comment on the Catholic Hour than this, from an editorial in the *Christian Index,* Atlanta, owned and published by the Baptists of

Georgia: " Last Sunday we spent an hour listening in during the Catholic radio hour, and we were more than ever convinced of the value of the radio and the probability of its becoming the mightiest organ this side of the miraculous, and for the Baptists to neglect that opportunity to utilize the lightnings to carry the message of love and salvation is stupid beyond measure."

The Catholic Hour has therefore done a great deal to place the Church in its true light before the non-Catholics of the South. The high intellectual plane of the programs, their logic, their reasonableness, their charity, all have been highly effective. The Catholic Hour breaks down prejudice. It increases friendly feeling toward the Catholic Church and toward Catholics. While statistics are lacking, there is an abundance of evidence that it has led many a restless, wandering, heart-sick soul into the true fold.

But if the Catholic Hour had no direct effect on non-Catholics, its blessing for the Catholics living in a non-Catholic atmosphere would more than justify it. It brings them, as it brings non-Catholics, into a Catholic atmosphere. It not only extends their knowledge of their faith: it strengthens their courage, and deepens their pride in their faith. It makes them more profoundly conscious than ever that they are members not merely of a parish of a few scores or a few hundred souls in a state where Catholics are outnumbered by their non-Catholic neighbors by one hundred or one hundred and fifty to one, but sons and daughters of the Church of Christ, nineteen hundred years old, three hundred and fifty million strong, the Church which " existed in all ages, teaches all nations, and maintains all truth ".

RICHARD REID.

LOW MASS AT FUNERAL.

Qu. In some places it is said that custom permits a Low Mass at a funeral even though the relatives of the deceased are not by any means poor. What may the pastor do if a request for a Low Mass at a funeral in such circumstances is made to him? What must he do?

Resp. In the *Additiones et Variationes in Rubricis Missalis,* title III, *de missis defunctorum,* n. 4 reads: " In ecclesia in qua agitur exequiale funus alicujus Defuncti, etiam absente rationabilem ob causam vel jam sepulto cadavere, permittitur unica Missa, cantata, vel etiam, pro pauperibus, lecta pro die obitus." Accordingly, only at the funerals of the poor may a Low Mass be said. Formerly this was permitted only in virtue of an indult. The favor has been extended by a general decree of the Congregation of Rites in reply to several inquiries.

Since the inquiry states the supposition in which a Low Mass at funerals is permitted, it will be well to repeat it in full:

> " An pro paupere defuncto cuius familia impar est solvendo expensas Missae exequialis, cum cantu, haec Missa legi possit sub iisdem clausulis et conditionibus quibus praefata Missa cum cantu conceditur? "
>
> Et Sacra Rituum Congregatio . . . rescribendum censuit:
>
> " Affirmative; seu permitti posse, in casu, Missam exequialem lectam, loco Missae cum cantu; dummodo in Dominicis aliisque Festis de praecepto non omittatur Missa Officio diei currentis respondens." [1]

From this it is evident that a Low Mass at a funeral is permitted only when the relatives of the deceased are unable to offer the stipend for High Mass. Brehm, an eminent liturgist, says that, if the relatives can afford the stipend for High Mass, the saying of a Low Mass at a funeral is an abuse that must by all means be abolished (" abusus omnino tollendus ").[2]

Where such a practice has crept in, it ought to be corrected. If the abuse exists only in one parish, the pastor should devote all his efforts to wipe it out. But he should beware lest by brusque refusal he offend those of the faithful who in their bereavement may easily take it amiss. It were better to enlighten the parishioners by a solid liturgical instruction and thus lead them not only to a fuller appreciation of the Church's law, but also to a more willing observance of it. If, however, the practice is spread over a larger territory, it would be advisable for the individual pastor to consult the local Ordinary and proceed as he prudently directs, rather than that the pastor should lay down rules for his parish which his parishioners are liable to misunderstand and misinterpret, when they see the zeal of one pastor, while other pastors lacking that zeal tolerate the abuse.

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[1] 9 May, 1899—*S. R. C. Decreta Authentica,* n. 2024. The restriction at the end of the reply is not peculiar to cases where Low Masses are said at the funerals of the poor, but apply also if the funeral Mass is sung. Cf. F. X. Rindfleisch, *Die Requiemsmessen* (3. ed., Regensburg: Pustet, 1913), p. 44.

[2] *Die Neuerungen im Missale* (Regensburg: Pustet, 1920), p. 93.

MARRIAGE ENGAGEMENTS.

Qu. Bernard and Linus, neighboring pastors, have passed another afternoon trying to iron out a difference of opinion. Bernard, skilled in canon law, maintains that canon 1017 admits of no exception with the American people, even if the custom here differ from the European custom which gave rise to the canon. According to this canon, espousals have no obligation in conscience or before law, unless confirmed in writing and with the proper signatures. Linus, with all due reverence to canon law, points out that this would lead to ridiculous consequences. According to this, two young people, who sincerely promise each other in marriage, after the manner of our ordinary engagements, have no obligation whatever to fulfil this promise. Prudence alone, says Linus, could hinder him from preaching this from the "house-tops". Linus maintains that our people are ignorant of this provision of Law; hence, in conscience at least they are governed by the natural law on contracts. Genicot is quoted as saying that: "The obligation of a contract is determined in the first place by the wording: for that concerning which it is expressly agreed is to be considered after the manner of a law, even if by chance it is contrary to law or custom." (Vol. I. 593, I.) From this it is clear that a couple may become engaged with an express agreement, binding in conscience, but contrary to canon 1017. If two people, however, are engaged with the implicit will to bind themselves just as other people ordinarily do, can we not argue to an obligation binding under sin, but arising from custom? Custom in this case interprets their will, for our people certainly consider such a promise as something serious. Because of ignorance of canon law, the obligation depends on the will of those contracting, and in this case custom is certainly the best interpreter of their will, according to canon 29.

Resp. It is surprising that at this late date Linus should resurrect an opinion that is clearly rejected by the Code. The decree *Ne temere,* which was the first general law requiring legal formalities for marriage engagements, ordained that only formal engagements would be valid and would produce the canonical effects. " Ea tantum sponsalia habentur valida et canonicos sortiuntur effectus. . .". These words lead some interpreters of the decree *Ne temere* to conclude that it divested informal engagements of all obligation in the external forum, but left intact the obligations arising in conscience.[1] If these words of the decree *Ne temere* left any room for that opinion, the Code has deprived it of every vestige of probability; for canon 1017 § 1 declares that an informal engagement is invalid for both fora (" irrita est pro utroque foro "). Not only do informal engagements produce no effect in the external forum, but they do not beget any obligation even in conscience. If therefore marriage is promised by informal engagement, neither party is bound, even under pain of venial sin, to keep the promise. This is true even if the parties are not at all aware of the law of the Church invalidating informal engagements. They may erroneously believe themselves bound, but objectively there would be no obligation to keep the informal engagement.[2]

Sometimes it is said that *per accidens* an obligation to repair damages done may arise out of such an informal promise. This is not quite correct. In such cases the obligation arises entirely out of the circumstances surrounding the promise. Thus, one would be bound to reparation if he fraudulently entered into an informal engagement with a person who was ignorant of the law invalidating such informal engagements and the latter suffered damage from it; or if one seduced another under the pretext of an informal engagement, if the latter seriously believed informal engagements to be valid; or, if one decided not to abide by an informal engagement, he would be obliged to make known his change of heart to the other, if he foresees that the latter would go to the expense of preparing for marriage: otherwise he would be liable for such damages.[3]

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[1] M. Leitner, *Die Verlobungs- und Eheschliessungsform nach dem Dekrete Ne temere* (2. ed., Regensburg: G. J. Manz, 1908), p. 25-26. This opinion had been opposed before the Code by A. Vermeersch, *De forma Sponsalium ac Matrimonii post Decretum " Ne temere "* (5. ed., Bruges: Beyaert, 1912), p. 13-14.

[2] J. Linneborn, *Grundriss des Eherechts* (4.-5. ed., Paderborn: Schöningh, 1933), p. 89-90; L. Wouters, *De Forma Promissionis et Celebrationis Matrimonii* (5. ed., Bussum: Brand, 1919), p. 9-10; F. M. Cappello, *De Sacramentis,* vol. III: *De Matrimonio* (Turin: Marietti, 1923), n. 114, 2-3; Th. M. Vlaming, *Praelectiones Iuris Matrimonii* (3. ed., Bussum: Brand, 1919), n. 83, b); A. Knecht, *Handbuch des Katholischen Eherechts* (Freiburg i.B.: Herder, 1928), p. 139, footnote 3; F. Triebs, *Praktisches Handbuch des geltenden kanonischen Eherechts* (Breslau: Schlesische Volkszeitung, 1925), p. 95-96; Vermeersch-Creusen, *Epitome Iuris Canonici,* vol. II (4. ed., Malines: H. Dessain, 1930), n. 231, 1.

What answer should be made to the arguments of Linus? Genicot's quotation is not to the point. Its true meaning will be found in the paragraph that follows it. There it becomes evident that Genicot does not mean that the will of the contracting parties can in defiance of the law or custom render valid a contract which the law or custom voids. What he states is this: frequently law or custom determines how a given contract is to be interpreted and fulfilled; and regularly the parties are presumed to conform their wills to the law and custom as far as they determine the usual details (*consectaria*); nevertheless they can depart from law or custom in these respects by a special provision. Only by a faulty reading, can Genicot be invoked to support Linus's view.

Even less happy is the appeal to canon 29. The blissful ignorance of American Catholic youth as to the invalidity of informal engagements cannot at all become the basis of a custom which, far from interpreting the law, would actually revoke it.

That an informal engagement should beget no obligation in conscience to keep the promise of marriage is not so ridiculous as Linus would make it. Respect for marriage, a fuller and better understanding of the promise to marry, more serious deliberation before assuming the obligation of a promise to marry, the easier opportunity of advice and guidance and, last but not least, the full proof that a promise to marry was sincerely given: these are reasons more than sufficient to warrant the law of the Church invalidating informal engagements.

When Linus insists that "prudence alone could hinder him from preaching this from the 'housetops'", he is at variance not only with very reputable canonists[4] but also with the Church in her solicitude for the happiness of her children. Rather preach the invalidity of informal engagements and the advisability [5] and the advantages of formal engagements to guard against promising marriage hastily and without deliberation and that solemnity which befit honorable marriage engagements or espousals.

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[3] Wouters, *loc. cit.;* Cappello, *loc. cit.*

[4] E. g., Linneborn, *op. cit.*, p. 89, footnote 4.

MISSA PRO POPULO ON PATRONAL FEAST.

Qu. 1. Is the pastor obligated to offer Mass *pro populo* on the patronal feast of his parish, if the feast day is not otherwise a holyday of obligation?

2. Are all the pastors of a diocese obliged to offer Mass *pro populo* on the feast of the Patron Saint of the Diocese, when the feast day is not otherwise a holyday of obligation?

3. If in the affirmative, are we now bound to supply the neglect of the past?

Resp. Canon 466 obliges every pastor to apply Mass *pro populo* "on all Sundays and other feast days of obligation, even though suppressed" (cf. canon 339). The Pontifical Commission for the Authentic Interpretation of the Canons of the Code has declared that, as regards the days on which bishops and pastors must apply Mass *pro populo,* no change from the former regulations had been made.[1] After this declaration was published, several Ordinaries addressed requests to the Congregation of the Council for a republication of a list of the suppressed feasts to which the obligation of the Mass *pro populo* is attached. This the Congregation did on 28 December, 1919.[2] After the suppressed feasts of the universal Church, two particular ones are mentioned: "Dies S. Patroni Regni; Dies S. Patroni loci." As an example of the former we may mention the feast of the Immaculate Conception for the entire United States.[3]

[5] Formal engagements are not prescribed.

[1] 17 February, 1918, ad II—*Acta Ap. Sedis,* X (1918), 170.

[2] *Acta Ap. Sedis,* XII (1920), 42-43.

[3] Concilium Baltimorense Provinciale VI (1846), decreta concilii, I—*Concilia Provincialia Baltimori habita ab anno 1829 usque ad annum 1849,* (2. ed., Baltimore: John Murphy, 1851), p. 244. S. C. de Propaganda Fide, decree, 2 July, 1847—*op. cit.*, p. 255-256. Yet it seems that from this selection the obligation of the Mass *pro populo* would not have arisen and that for two reasons: (a) the request of the Council expressly stipulated and was granted that this should not become a holyday of obligation; (b) the choice had not been made by the *people* with the proper approval as required by the decree of the Congregation of Rites, 23 March, 1630 (*S. R. C. Decr. Auth.*, n. 526).

But what is meant by the "Dies S. Patroni loci"? Since the above-mentioned decision of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code declared that no change was made in the days on which there is an obligation of the Mass *pro populo,* light will be thrown on this question by referring to the constitution of Urban VIII, *Universa,* 13 September, 1642,[4] which was issued for the avowed purpose of limiting the number of holydays of obligation. In § 2 the Pope enumerates the holydays of obligation that were henceforth to be observed, and when the Code speaks of "suppressed feasts" it does not refer to those abolished by Urban VIII, but to those which were retained by him but which were later suppressed. Now in the list of feasts which were retained by Urban VIII the last two are the same as in the recent list of suppressed holydays published by the Congregation of the Council; but the wording there reads: ". . . atque unius ex principalioribus Patronis in quocumque Regno, sive Provincia, et alterius pariter principalioris in quacumque Civitate, Oppido, vel Pago, ubi hos Patronos haberi, et venerari contigerit."

From these last words it will be seen what is meant by the word *loci* in the last feast of the list issued by the Congregation of the Council. It is not any arbitrary region, but "a city, town or village". Since ordinarily a diocese does not correspond to a "city, town or village", the patronal feast of the diocese is not one of the days which, after the limiting constitution of Urban VIII, remained holydays of obligation. This is confirmed by what immediately follows that list in § 3 of Urban VIII's constitution: "Ad reliquorum vero dierum observantiam, quos hactenus, sive in universa Ecclesia, sive in quavis Natione, aut Regno, Provincia, Dioecesi, aut loco quomodocumque, sive ex praecepto, sive ex consuetudine, sive ex devotione Christi fideles tamquam festivos celebrarunt, nequaquam ex praecepto ipsos teneri dicta auctoritate tenore praesentium perpetuo etiam decernimus, et declaramus."

Since then Urban VIII clearly distinguished between the patronal feast of a "city, town or village" and feasts binding

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In the present instance there is no need of entering further into this question, as the obligation already obtains of applying the Mass *pro populo,* since it is a holyday of obligation.

[4] *Fontes,* n. 226.

in the diocese and entirely abolished the latter, and only the former, i.e. the patronal feast of a "city, town or village" remained a holyday of obligation, it is only on the patronal feast of a "city, town or village" that there was and is an obligation of applying Mass *pro populo,* but not on the patronal feast of the diocese. For the obligation applying Mass *pro populo* binds only on those days which since the above-mentioned constitution of Urban were of obligation, even if any of these are now suppressed. Hence it follows that:

1. An obligation of applying Mass *pro populo* does not arise from the fact that the day is the patronal feast of the parish, since the patronal feast of a parish does not occur in the list of Urban VIII or the more recent one issued by the Congregation of the Council. This holds even if the parish is the only one in a "city, town or village", since that fact does not constitute the Patron of the parish also the Patron of the "city, town or village". The obligation would, however, arise if the Patron were legitimately chosen by the people through their duly constituted civil representatives with the express consent of the clergy and of the bishop and with the approval of the Congregation of Rites.[5] It is doubtful whether even in the early French or Spanish settlements of this country a choice of a patron saint was made for any city, town or village in that manner. Hence it is also to be doubted whether there is any city, town or village in the United States that has a duly chosen patron saint on whose feast the obligation of applying Mass *pro populo* would bind a pastor.

2. The patronal feast of a diocese is not enumerated among the suppressed feasts of obligation and therefore there is no obligation of applying Mass *pro populo* on it.

3. If there actually is any city, town or village that has a duly chosen patron saint, every pastor of such a place who has not fulfilled the obligation of applying the Mass *pro populo* is found to make up for it. In circumstances such as these, the Holy See will upon request usually condone the omissions of the past and thus relieve the conscience of the pastors in question.

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[5] See above, footnote 3.

THE "THIRTEEN HOURS" DEVOTION.

Qu. Is there any indulgence connected with the holding of the Thirteen Hours? If so, what are the required conditions for gaining it?

Resp. A plenary indulgence is connected with the holding of the "Thirteen Hours". See Wapelhorst, page 307, last lines: "Indulgentia plenaria conceditur etiamsi expositio tantummodo in feria quinta infra hebdomadam Sexagesimae peragatur (S. C. Indulg., 23 July, 1765)."

The same information is given in *The Raccolta,* edition of 1930, page 86, No. 133, under this title: "Visit during Exposition between Septuagesima Sunday and Ash Wednesday."—"Plenary (indulgence) to all who visit the Blessed Sacrament when exposed for three days in any church in any one or all of the weeks from Septuagesima up to Ash Wednesday. The same 'plenary indulgence' to those who shall visit It when exposed on the Thursday after Sexagesima Sunday, the day commonly called in Rome 'Giovedi grasso'. The conditions are confession, Communion and prayer for the Pope's intention. According to a recent decree of the Sacred Penitentiaria, 20 September, 1923, it suffices to recite, for the Pope's intention, one *Pater,* one *Ave,* one *Gloria* or any other equivalent vocal prayer (ECCL. REVIEW, December, 1933, p. 618).

MUTILATED ROSARY BEADS AND LOSS OF INDULGENCES.

Qu. Does a rosary lose the indulgence attached to it if it is broken and entirely rewired?

Resp. Canon 924, 2, of the Code states that "indulgences attached to rosaries or other objects, like crucifixes, medals, etc., cease only when these objects are completely destroyed or sold". "Partial destruction does not have that effect, if the object remains substantially the same. Since the blessing and indulgences are annexed to the beads of the rosary, not the chain, to change the latter would not cause the loss of the indulgences, although they may be suspended whilst the rosary has lost its form. The order of the beads does not matter; nor would the substitution of a few new ones constitute a substantial alteration."

We take this answer from Father Ayrinhac's excellent work, *Legislation on the Sacraments in the New Code of Canon Law*, pp. 284 and 285, No. 244. He is commenting upon the canon quoted above, i. e.: " Indulgentiae coronis aliisve rebus adnexae tunc tantum cessant, cum coronae aliaeve res prorsus desinant esse vel vendantur."

VEIL BEFORE BLESSED SACRAMENT DURING RECITATION OF OFFICE.

Qu. Should the banner be placed before the Blessed Sacrament when the Little Office of the Blessed Virgin Mary is recited by religious in a chapel in which the Blessed Sacrament is exposed during the day?

Resp. If the religious who recite in common the Little Office of the Blessed Virgin before the Blessed Sacrament exposed on the altar, are willing to remain kneeling or standing, the ostensorium should not be veiled by any banner.

It should be veiled, however, if the community wishes to sit down during the notable part of the Office.

This statement is implied in decree 2552, 1° of the Sacred Congregation of Rites, stating that, during the recitation of the Divine Office in presence of the Blessed Sacrament exposed on the altar, the choir may be seated if the Blessed Sacrament is covered with a veil: " An Chorus, dum recitat Horas Canonicas ante Sanctissimum Sacramentum velo coopertum in loco eminenti, sedere et tegere caput cum bireto valeat; vel stare debeat nudo capite, quasi illud esset sine velo?"—" Poterit Clerus sedere, tecto etiam capite cum bireto; sed laudandus esset si sederet detecto capite."

CONGREGATION STANDS AT ASPERGES BEFORE HIGH MASS.

Qu. Should the congregation kneel during the sprinkling of the congregation at the Asperges before a high Mass?

Resp. At the Asperges before high Mass the congregation should not kneel but stand during the sprinkling. Only the deacon, subdeacon, and acolytes should kneel while the celebrant sprinkles them individually with holy water.

DEFERRING COMMUNION FOR BENEDICTION OF BLESSED SACRAMENT.

Qu. Am I permitted to ask one or more communicants to wait until after Benediction in a country parish, in order that they may receive the Sacred Host? The Blessed Sacrament is not reserved at the place, and Benediction is given after Mass.

Resp. The circumstances of the case seem to justify the practice which it describes. Benediction of the Blessed Sacrament after Mass on Sundays stirs the faith and piety of the people. In a country parish where it is not possible or prudent to reserve the Blessed Sacrament throughout the week, the only way of giving Benediction after the Sunday Mass is to consecrate at that Mass a Benediction Host, which will be consumed by two or more communicants after Benediction. There is then a sufficient reason for doing what should not be done otherwise.

PUBLIC RELIEF OF FAMILY PROBLEMS.

The Following Recommendations of Policy have been Signed by the Members of the Akron Chapter, American Association of Social Workers.

We recommend more uniform State laws on legal residence to qualify for public relief in a political subdivision, but we do not recommend an abolition of these laws.

We recommend the retention of all civil laws that are a recognition of the natural law of family life and close blood relationship in the support of family life, and we recognize the principle that it does not become the obligation of the State or the community to provide relief until the resources of the family are exhausted (or the resources of relatives, or neighbors, or neighbors organized into private agencies) are exhausted or not available; that it is primarily the obligation of the family to provide for itself; secondly, the obligation of the neighbor; and thirdly, the obligation of the State to distribute relief from the public treasury.

We recommend the development of public departments of relief with capable personnel to control and account for all expenditures for public relief.

We recommend the utilization of the recognized private family agencies by the public departments in the administration of public relief and for the social treatment of social problems in the family.

We oppose the trend to establish public agencies as social agencies in the treatment of social problems in the family and to determine the morality and behavior of the family by fiat of a public official, or legislative enactment of Federal, State, County, and City legislatures.

We recognize in this trend the possible development of all that tyranny, oppression, and hateful resentment of government that flows from the enforcement of morality by civil law and legal officialdom. In some respects it is a subterfuge for the establishment of a state church whose standard of morality would be determined by a majority vote of the legislature.

We recognize in this trend, together with other trends, a development of a Federal and State bureaucracy in our Nation similar to that which at this hour is clutching the throat of the government of France.

We recommend the vigorous prosecution of Federal and State work programs of the reproductive nature, or that add to the more permanent wealth of the Nation — recognizing, however, that a direct distribution of relief to maintain the health, vigor, and education of the children of the Nation is the most sure reproductive investment that government can make.

ARTIFICIAL INSEMINATION.

Qu. 1. Is artificial insemination lawful? 2. Is it permitted to procure semen for purposes of studying the results of medical treatment?

Resp. 1. Artificial insemination is not lawful. In fact, it is intrinsically wrong, when brought about by means of previous pollution. This is evident from the general principles of moral theology, and is confirmed by a declaration of the Holy Office, 24 March, 1887. However, Wouters maintains that, on account of a grave reason, artificial fecundation is lawful if the semen is extracted from the epididymis instead of through pollution. This seems to be not contrary to the general principles just referred to. Artificial fecundation, with semen aspirated from the vagina and then injected into the uterus, seems to be entirely lawful when there is a grave reason for it. This is called by the moral theologians, "fecundatio artificialis *improprie dicta.*"

2. Since the practice of obtaining specimens of semen through pollution is intrinsically wrong, it may not be resorted

to for any purpose whatever. To extract the semen from the epididymis for the purpose of detecting noxious germs, would seem to be quite as lawful as for the purpose of artificial fecundation.

FEWER MARRIAGES AND DIVORCES IN 1932.

To the Editor, THE ECCLESIASTICAL REVIEW.

The recent publication of the federal government's study on Marriage and Divorce for 1932 recalls the fact that more than a year ago the REVIEW (November, 1932, p. 512) carried the figures for the three or four years preceding. Possibly some of your readers will be interested in noting that there has been a further decrease in both marriage and divorce rates—12.7 per cent in the case of divorce, and 7.4 per cent in the case of marriage. The figure for divorce now stands at 160,338, as contrasted with 183,664 in 1931, and 201,468 in 1929.

EDGAR SCHMIEDELER, O.S.B.

Washington, D. C.

Criticisms and Notes

SAINT THOMAS AQUINAS. By G. K. Chesterton. Sheed & Ward, New York City. 1934. Pp. 248.

This book might well be called an introduction, were it not for the disturbing fact that that title has been so frequently and lastingly abused as to become positively wearisome if not altogether misleading. For Mr. Chesterton really introduces St. Thomas to his readers rather than his readers to St. Thomas. Like all personal introductions this one is made briefly, and like some introductions this one leaves us with a distinct sense of having come in contact with a startlingly new and an amazingly masterful personality, whose depths we should wish to explore at greater leisure and with whom we should desire to enter into more familiar and more lasting relation. This, I believe, more than anything else, Mr. Chesterton hoped to accomplish in his little volume on St. Thomas, and these hopes, I fondly believe, will not have been in vain.

Mr. Chesterton launches into the work of introducing St. Thomas Aquinas by contrasting him with St. Francis of Assisi. The French would probably call these first pages "delicieuse", and no other word will so aptly describe them. In the next chapter, less charmingly done and with needless excursions into paradoxes on war and peace, he tells briefly of the life of Aquinas up to and inclusive of his "great temptation". Come the Aristotelian revolution and the Manichees. In these two chapters the author places before his readers the two great forces which played such important rôles in the shaping of the thought and the writings of St. Thomas: the former, by the daring use and esteem of lowly matter over against the ultra spiritualism of the Platonists; the latter, by calling forth the Thomistic and Scholastic victory-hymn on the glories of life which was to drown out completely the Manichean dirge on the nirvana of death. After taking up once more the thread of St. Thomas's life and pursuing it until it winds up in eternity, Mr. Chesterton sets forth what to him seems the fundamental note of Thomism—common sense. Quite different from such men as Hobbes and Hegel, Kant and Bergson, Berkeley and James, whose systems all started with a paradox, a peculiar point of view demanding the sacrifice of what they themselves would call a sane point of view, St. Thomas's explanation of the universe, Chesterton contends and neatly proves, is the one philosophy which corresponds with everybody's sense of reality or, what is the same thing, common sense. He then goes on to show how St. Thomas actually built up his entire structure of the universe from the notion of being, avoiding the snares of a fatal skepticism on the one side, and those of an equally destructive nominalism on the other, by using the tools of a sane agnosticism and a moderate realism.

This, in short, is the story of Chesterton's St. Thomas. It is written in typically Chestertonian style. Paradoxes are strewn across the pages with characteristic prodigality. In fact, he goes out of his way on p. 176 to put forth a defence of paradox, the first, to the reviewer's knowledge, to emanate from his pen. But perhaps the defence is not entirely proof against attack. Sometimes his paradoxes come like lightning flashes revealing with startling rapidity some darkly hidden fact. At times one suspects they are rather self-revealing, pretty pearls of print but little more. Occasionally, and perhaps because they draw the attention from the thought they are supposed to reveal to their own inherent brilliancy, they become positively annoying. But, as some one remarked while speaking on "being yourself": there is only one Chesterton in a century, and we must allow our author a similar right to be himself.

To compress within the pages of so small a volume as this one all that we should like to have concerning St. Thomas and his philosophy, together with their setting of time and place, would be a piece of legerdemain too prodigious for even a Chesterton to perform. Wisely therefore does the author go about the work of selecting materials for his sketch which will fit his frame. He literally aims at presenting a little book on a big man, a popular treatise on the Angel of the Schools.

Mr. Chesterton remarks in several places that the purpose he intends to pursue throughout his pages on Thomas Aquinas will necessarily prevent him from saying much of Aquinas the philosopher. One cannot help remarking that, had he not attempted to philosophize so much himself while telling, however delightfully, of Thomas and Francis and then again of Thomas and his relatives, he might have been able even within the compass of this book to say more about the philosophy of St. Thomas. In this work, as in many others which have come from his facile pen, Mr. Chesterton sometimes reminds one of the story of the spider. Discovering to her utter amazement that she has produced this lovely silken web, she runs hither and yon admiring each silvery thread, producing still others as she trips along. So long and so longingly does she feast her eyes on this masterpiece of her own creation, that she begins to wish she might gaze forever on its winsome beauty and never be forced to use it for the baser business of snaring flies. Thus, to select but one instance out of many, in setting up his house of Aquino, Mr. Chesterton comes upon the idea of revolution. He spins it out so prettily that, like the spider in her lovely lacen web, he seems to want to stay forever with the revolution instead of being satisfied to use it merely in his business of setting up Aquinas.

On the other hand, the fact must not be overlooked that some of these apparent excursions into fields afar are like so many flashes throwing illuminating rays on some difficult and obscure point of fact or doctrine. To illustrate this point. Theologians have labored long and perhaps lovingly to drive home the true notion of dogmatic development, which admits expansion while denying loss of identity. But which one of them would have been able, or, if able, big-minded enough to descend to "cats and dogs" in order to convey to the popular mind this highly complex notion? (see p. 13).

Or again, our author can, when he wills, sketch in one short but enlightening paragraph, nay, even sentence, fundamental differences between, for instance, Catholic and Protestant thought, as when on pp. 20-21 he contrasts the Reformers as Reactionaries with St. Thomas and the Scholastics as Reformers.

WAYS OF CHRISTIAN LIFE. Old Spirituality for Modern Men. Dom Cuthbert Butler, Monk of Downside. Longmans, Green & Co., New York. 1932. Pp. xii+256.

A book with such a title, and by Abbot Butler, is so promising that the reader may find he had expected too much. It is not a work of high talent, like *Western Mysticism*, where the writer was following out his own vein with a fine energy and zest of style; nor is it a book to kindle the fires of charity. The ideas in the ways of Christian life have long been familiar to the writer, and the cool and sensible style, though friendly in intention, is rather distant in effect.

It is a book, however, for which a large number of readers will be extremely grateful—the people for whom it was intended. The author's object is to set before the "modern man of good will", the educated, busy person who has a sincere desire to reach God in his prayer, the high and sane spirituality of the old orders. Abbot Butler believes that this, the best the Church has to offer, will best fit his need. It is a sort of compendium or guide book of Catholic spirituality, and by a guide who has the uncommon combination of the scholar's wide and critical knowledge, with the monk's long training and experience in the life of prayer.

In this rather small volume the whole field is briefly covered in outline with sample passages from the old masters and their modern interpreters. Each of the four great pre-Reformation orders, Benedictines, Franciscans, Dominicans, Carmelites, is characterized with its own special mode and emphasis—a piece of criticism which is new, just and interesting. Every taste or attraction may here find a lead. This is followed by a full sketch of the teaching of St. Francis de Sales, and there are additional chapters on the liturgy and contemplative prayer.

In these last chapters come out ideas very dear to the heart of the Benedictine author. Marriage is the divinely established school of perfection. " The family is the normal school ordained by God for the training of men and women in virtue ". The works of Abbot Marmion are commended because they are " Christo-centric," "wholly concentrated on Jesus Christ," and for their "objective, institutional, liturgical framework," as counteractive to the worried introversion of " subjective " Catholics, and to that " regimental holiness " which is so hampering to liberty of spirit. He insists on the old truth that perfection lies only in doing the will of God, and that it is open to any man of good will, " whatever his state of life or the nature of his duties." Love of neighbor is a test of the love of God. " Holiness is an obligation that rests on all." Even contemplation, which most Christians think of as a specialty of the more sublime religious orders, is within the reach of anyone who will seriously exercise himself in prayer during the time at his disposal. One of the most valuable parts of the book is the direction given on prayer. Souls, who long to reach the reality of religious experience, are taught how they may rise from meditation through " forced acts of the will " to contemplation itself, which Abbot Butler defines with St. Francis de Sales as " the loving, simple, permanent attention of the spirit to divine things ".

Another thing which makes this a book to be grateful for is the excellent bibliography it furnishes of spiritual writers. From its pages can be gathered a list of the best with comments on their place and value, and with useful practical notes about publishers and translators. Everywhere the need is felt and some few are struggling to supply it, of small but first-rate Catholic libraries. One could hardly make a better beginning than with the books here recommended.

THIS OUR DAY. By James M. Gillis, C.S.P. New York: The Paulist Press. Price, $4.00.

Since 1922 *The Catholic World* has been under the editorial direction of the Rev. James M. Gillis whose monthly contribution has brought it fresh prestige. So much insight, vigor, and acuteness of judgment go into these editorials; they throw so much light on vexing questions, and they present a sound point of view so effectively that many earnest critics conspired to bring about the publication in book form of a selection of those that appeared between 1922 and 1933.

To put typical editorials between covers is usually to give fresh currency to pronouncements much better forgotten. The whirligig of time moves swiftly: many burning questions of a year ago are cold to-day; much that seemed wisdom then sounds like folly now; prophecies which, when uttered, stirred men to hope or apprehension may in the light of after events be recalled only to be derided. But the editorials of Father Gillis belong in another category, for they reveal a student of contemporary affairs who knows the history of the past, a thinker who does not fear logic, a master of exposition who is both lucid and original. This volume is its own justification, for the essays it includes deserve permanence for their wisdom and are lifted into literature by their style.

Father Gillis believes in timely utterances, for he remembers (what most scholars forget) that to the vast majority of men and women the most interesting thing in the world—next to themselves—is contemporary " history ", the trends in politics, society, religion, and literature, and the problems which grow out of them. For example, apropos of fiction and the movies and their most insistent thesis, can there be a changing standard of morals? Apropos of Spain, why are political upheavals in Catholic countries followed by persecutions of the Church? Apropos of Germany, what is the Catholic position on the recent Hitler move for sterilization? These and similar questions are decidedly to the fore, evoke discussion everywhere, and involve principles which the casual eye fails to discern.

Father Gillis takes up such questions with an unfailing gusto that lends vitality and distinction to his editorials. He is never devious, never misled by secondary issues; he penetrates to fundamental principles unerringly. Perhaps the principles (ethical, psychological, or what you will) are a commonplace to him; perhaps he has explained them frequently in the past. None the less, if occasion demands, he restates them, well aware how difficult it is for most men to grasp a principle, to apply it, to remember it. Being a straight thinker he naturally finds himself constantly at variance with many leaders of opinion who have—or seek—the public ear. It is exhilarating to watch him come to grips with these " false prophets ". He infallibly finds the weak point in their armor, a fallacy, a vital contradiction, an unwarranted assumption, and then that fine lance which is his logic, pierces home.

Though intellectually ardent, Father Gillis never makes the error of confusing issues with personalities. He never fails in either patience or courtesy. He meets issues squarely and never attempts to silence an opponent by a smart or brutal retort. The case of H. G. Wells is typical. Though he sees in Wells an inveterate intellectual foe, he can devote to him as a man an editorial remarkable for its insight, eloquence, and humanity.

Father Gillis writes with unfailing point and vigor. The sinuous Ciceronian style which a classical education has led most of us to accept as the *beau ideal* and to imitate with—too often—wearying results, is anthema to him. He admires it but refuses to adopt it, convinced that for the needs of a generation running at high speed, Walter Lipmann's style is superior to Cicero's. Whether we like it or not, the motor car has superseded the chariot.

This is another way of saying that Father Gillis, like Newman, believes in the necessity of adapting one's weapons to contemporary needs. In line with that conviction is another to which he has devoted one of his most effective and eloquent editorials: the folly of contenting ourselves with boasts of Catholic achievement in the middle ages. What art, what literature, what cultural progress, what educational advancement, what victories for social justice, what inspiration to higher standards in politics emanate from us *now*? That is the question, and the editorial which voices it is one of the most pertinent, searching, and intellectually honest utterances the present reviewer has ever read from a Catholic pen, either American or foreign. It is a bugle call to those of us who have let emotional pride in a great tradition be our excuse for an apathy so deadening that our foes proclaim us too moribund to be "dangerous".

Father Gillis has a great lawyer's instinct for basic principles and he seizes them no matter how clever their disguises. This is true not alone in matters involving ethics but in matters involving taste in art and critical standards in literature. Thus he exposes—to his own satisfaction and that of his readers — the elements of impermanence in much that passes in this our day as "immortal", the vulgarity of much that is proclaimed glamorous, and the wrongheadedness of much that is glorified as marking an "advance" to new conceptions of beauty. Of course, he stands usually with the minority but any minority whose cause he espouses is powerful for, in Disraeli's fine phrase, he is on the side of the angels.

No one who read Father Gillis's brilliant series of appraisals entitled *False Prophets* even though a stranger to *The Catholic World* could doubt the qualities which would distinguished *This Our Day.* The former, within a few years, has become an American Catholic classic; the latter, beyond doubt, will take a place beside it. For with all its depth, it is brilliant and readable; with all its *obiter dicta* (stimulating and thought-provoking) it reveals a grip on principles and an unfailing talent in applying them; with all its interest in contemporary problems it views them *sub specie aeternitatis. This Our Day* cannot fail to command the respect of non-Catholics and the admiration and gratitude of Catholics. It is a book to own, for only then can it be read, reread, and pondered as it deserves.

THE LIVES OF THE SAINTS. Originally compiled by the Rev. Alban Butler. Now edited, revised and copiously supplemented by Herbert Thurston, S.J., and Donald Attwater. Vol. VIII: August. P. J. Kenedy & Sons, New York. 1933. Pp. xii+406.

In the Preface to this volume there is an interesting statement to the effect that "the number of saints and *beati*, whose feasts occur in any one month, is by no means constant, there is a very noticeable increase during the Summer and Autumn". The volume contains one-hundred and seventy-nine biographies, of which eighty-eight were not found in Butler's text. With the exception of three, which are from the pen of Father Thurston, all the others were entirely written by Mr. Attwater or adapted by him from Butler's work. Historians and students of hagiography have reason for thankfulness that Father Thurston supplied the bibliographical notes. His competence in this field is sufficient guarantee of the judiciousness with which the selection was made. Nothing in recent hagiographical literature has escaped him, and he does not hesitate to express himself positively regarding the sources and the literature whenever the evidence is convincing.

Only the editors can give the reasons which guided them in the selection of the new saints whose lives were to be included in this new edition. Many of course lived after Butler's time, others were canonized since then; but many who are included in this volume for the first time are saints and martyrs of the early Church. The work of the Bollandists still remains the great storehouse of information on the subject of the saints, but rich as it is the task of using what it contains requires patience and labor. August is especially rich in great saints. It would be invidious however to make comparisons in such a matter. Father Thurston has been generous in calling attention to the rich store of writings that are available on the lives of most of the better known among the saints and he has been careful in recommending literature to name no book that is not thoroughly reliable.

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. Drawn from the Secret Archives of the Vatican and other Original Sources. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr, of the London Oratory. Vols. XXIII and XXIV: Clement VIII (1592-1605). B. Herder Book Co., St. Louis. 1933. Pp. xxxviii+542 and xxi+592.

Only a detailed study of Pontifical history in the quarter of a century before the outbreak of the Thirty Years' War can reveal the fluidity of religious thought in northern Europe before Protestantism received the pronouncedly nationalistic character it has manifested since then. When Clement VIII ascended the papal throne, it was by no means certain that Sweden, Germany, or England was definitely committed to Protestantism, and it was equally uncertain, in view of the wars in France, whether the Church would retain its hold there. A similar state of uncertainty existed in Poland. Spain, on the contrary, had committed itself definitely to Catholicism, and to the detriment of religion it had aimed at securing a dominant position in the ecclesiastical affairs of Europe and America. It was arrogating to itself the right to dictate to the papacy, and this attitude presented one of the most difficult problems which the Holy See had to contend with. Clement VIII, of the house of Aldobrandini, whose comparatively long pontificate of thirteen years and one month followed the short and tragic reigns of Urban VII, Gregory XIV, and Innocent IX, was confronted with problems in any of which a misstep would necessarily entail the gravest consequences.

Pastor's method of presenting the lives of the popes long ago resolved itself into the writing of a series of monographs. The method was not original with Pastor, but of its effectiveness there can be no doubt. The most important section of these volumes is that concerning the relations of the Pope to France. The situation called for tact, courage, and diplomacy of the highest order; for any adjustment with France, unless judiciously entered into, might easily lead to a breach with Spain. Clement was successful. He saved France for the Church and, though he did not alienate Spain, he did not entirely succeed in breaking Spain's grip on the curia. He was not so successful in his dealings with James I of England. It is significant that Laud's undoubted influence over James seems to have escaped Pastor's notice.

James I of England has never been looked on as an heroic figure. His baseness is hardly equaled by that of his descendant, James II, but nobody has ever questioned his ability or his attainments. " His big head, his slobbering tongue, his quilted clothes, his rickety legs ", as Green describes him, did not deprive him of the right to be looked on in the words of Henry IV as "the wisest fool in Christendom". Pastor's revelation of his double dealing with Rome would entitle him to the additional designation of being the canniest knave in the Europe of his time.

These volumes take the reader all over the known world, and a mere perusal of them reveals how uncertain the Protestant leaders were of their progress at the beginning of the seventeenth century. Nationalist selfishness and political autocracy had not yet run their course, although the influences were at work which were to result in the catastrophe of the Thirty Years' War.

LA VIE HUMAINE ET DIVINE DE JESUS-CHRIST NOTRE-SEIGNEUR. Par M. l'Abbé Felix Klein, Professeur Honoraire a l'Institut Catholique de Paris. Bloud & Gay, Paris. 1933. Pp. v+474.

An exceptionally well printed and well illustrated volume is *La Vie Humaine et Divine de Jésus Christ, Notre Seigneur,* by the Abbé Felix Klein. The publishers, Bloud et Gay, are to be congratulated.

The work of the author is more than worthy this mechanical excellence. Abbé Klein needs no introduction to American readers. Those who have read his work on *The Apostles* knew that he was well equipped to write a Life of our Blessed Lord, and prayed that the time might be given him in which to complete it. The Abbé has labored for decades in the field of Catholic literature.

This Life of Christ does not engage itself with questions of Biblical criticism. The author follows the Gospel narrative and the book is rich in quotations therefrom. Its simple, direct, graceful style; the evidence it gives of devout thoughtfulness on the words and acts of our Blessed Lord, will win a way for it to the heart of the reader. It has a reverent intimacy likely to lead one to a deeper knowledge and greater love of the Person of our Lord and Saviour, Jesus Christ.

"In that attitude which becomes one who is in the presence of the God-Man, let us hear what He has revealed and inform ourselves of what He has accomplished. To hear Him speak: to see Him act, outstrips all arguments and all exhortations. Learning the lessons and the example He gave: responsive to the working of his Grace, we will know Him that we may make Him better known, and love Him that we may make Him better loved.

"And if such mysteries, or rather such facts, seem too wonderful for credence, let us go back to the simple, profound reason for them, the reason which the Gospels declare and which explains all—'God so loved the world.'"

Literary Chat

If first-rate literary aids to effective preaching continue to multiply, the careless and aimless sermon is doomed to disappear. While that happy day is reserved to the distant future, the increasing attention to the preparation of sermons now found on all sides furnishes reason for optimism. The Rev. Edward M. Betowski, Professor of Homiletics, St. Joseph's Seminary, Dunwoodie, New York, has just brought out a volume that has much to commend it, in creating an alert personal feeling toward one's sermons. (*Turning to God,* Sermon Notes on Conversion, P. J. Kenedy and Sons, New York. Pp. 372.) The word conversion is taken to mean any turning or returning to God. Brief outlines of sermons suited to the Sundays, from the first Sunday of Advent to the last Sunday after Pentecost, are indicated. All of the right-hand pages in the book are in blank. The reader is expected to go over the outline carefully and to write his personal reflexions on the blank pages. The author says pointedly that the work is not a book to be read but rather a book to be written.

Literary sources for the development of the points are indicated. The author draws largely on Papal pronouncements. The work has been adopted in the dioceses of New York and San Francisco as a basis of sermons for the current liturgical year. The method adopted by the author ought to undermine the casual attitude toward preaching that is found rather widely. After all is said and done, a deep personal interest in a theme and an honest effort to render a distinct and definite service to souls will give power and attraction to any sermon. Father Betowski seeks to arouse that interest.

The editor of *Punch,* E. V. Knox, specialist in humor, brings together in a little book twenty whimsical sketches by G. K. Chesterton. (*On Running after One's Hat;* Robert M. McBride and Co., 4 West 16th St., New York City; pp. 150.) Many marvels are assembled in the life of Chesterton. He has not lost his humanity because he is a philosopher. He has not lost his standing among scholars because he is a humorist. Chauncey Depew regretted that his reputation as a story-teller prevented people from taking him seriously when he was in the United States Senate. He once offered a Catholic bishop a lifetime pass on the New York Central Railroad if he would give him the exclusive right to use one original joke which the bishop had one day told him. Chesterton's humor has not injured him. His admirers will laugh with him as they read this little work, but that will not detract from the seriousness with which they will read his recent volume on Saint Thomas.

"Christ's religion is divine or a most sacrilegious fraud", writes Fr. Martin J. Scott, S.J. "All those who believe in Christianity believe that it is a divine religion. Christians, however, are divided as to which of the creeds is the real creed of Christ." Fr. Scott has no doubt "as to which is the real creed of Christ". And he wishes to dispel all uncertainty from the minds of those who still doubt, and hence he invites all skeptics to read his *Religious Certainty.* (New York, P. J. Kenedy & Sons; pp. ix + 252; available in both paper-bound and cloth-bound editions.) Fr. Scott gives us a clear and concise explanation of the divinity and reasonableness of the Catholic Church. He presents these truths, not in an emotional or sensational style, but in a way that should appeal to the man in the street. Moreover, he proves these truths in the scientific manner of dogmatic theology. The work may be read with profit by the clergy, who will gain from it a fuller understanding of the truths of apologetics.

The Dilemma of John Haughton Steele, by Joseph Darlington, S.J. (Burns, Oates & Washbourne, Dublin; pp. xvi + 91), is the biography (partly autobiographical) of a convert from the Established Church of Ireland. Born at Dublin in 1850, John

Steele was educated at Portora Royal School, of which his father was headmaster, and later matriculated at Trinity College, Dublin. John Steele followed in his father's footsteps and was ordained, 1873, in the Established Church of Ireland. His ministry was stamped by two outstanding traits: he endeavored to do all in as perfect a manner as possible, and he exercised a universal charity that included Catholics as well as members of his own flock.

Dr. Steele was led to the Church through the study of history. Acting upor the casual suggestion of a friend, he began to write the history and genealogical table of one of the chief Scotch families that had settled in Fermanagh in 1613. His studies revealed to him that Ireland, unlike England and Scotland, had preferred exile in the first years of the seventeenth century to separation from the Chair of Peter. This fact brought with it the conviction that the Established Church was not identical with the ancient Irish Church of St. Patrick as he had believed.

We might well imagine the dilemma that arose. Dr. Steele was then a man of sixty and, for the preceding twenty-seven years, the incumbent of a position that offered him a salary as well as a pension; furthermore, his conversion would bring with it the alienation of friends and the loss of support for his declining years. On the other hand, there was the persistent call of conscience. His conscience won out and he was baptized, 13 October, 1910. Two years later he was ordained to the priesthood in the Pauline Chapel of the Vatican. Finally, he whom his mother had "brought up to be a priest such as St. Patrick was", died on the Feast of St. Patrick, 1920.

At one place (pp. 69-70) the author nods when he states that "*St. Paul* and St. Peter were crucified head downward". According to Tradition and Scriptural authors, St. Paul, in virtue of his Roman citizenship, was not crucified, but beheaded.

One can scarcely tire of accurate stories of conversion. A new series comes to us under the editorship of Maurice Leahy. (*Conversions to the Catholic Church.* A Symposium, edited by Maurice Leahy, Benziger Brothers, New York, 1933. Pp. xxiv + 127.) Father M. C. D'Arez, S.J., in an introduction to this symposium says: "In order that the essays in this volume may be read sympathetically and with understanding, the dust of prejudice must be removed. It is often said that conversion to the Catholic Church is due to lack of the virtue of self-reliance or what is called independence and the courage to think for oneself; . . . that conversion is a well-known pathological state, occurring most frequently in adolescence, with recurrences at different stages of a man's life." Therewith the writer refutes or explains these general attitudes and leaves the experiences of the converts to the reader as a further demonstration of the higher intellectual character of some of the more noteworthy conversions in recent England.

The story of each individual's experiences leading him generally from High Anglicanism to Rome is necessarily brief, but all of them are thought-provoking. And in the aggregate the steps which lead Romeward for such intellectual converts as Wilfrid Childe, Lord Alfred Douglas, Owen Francis Dudley, Penrose Fry, F. W. Harvey, Christopher Hollis, Sheila Kaye-Smith, E. Lester, S.J., C. C. Martindale, S.J., H. E. G. Pope, and Robert Speight, can neither be ignored nor easily explained away by those who would minimize conversions in a paganistic era.

The series of charming stories for children called the *Medal Stories* seems destined for a wider field of usefulness. The first three books of this series have already been favorably noticed by the REVIEW and a fourth appears on its desk to elicit praise that is not a whit less than that previously evoked by its predecessors. These volumes, consisting of some two hundred and fifty pages, have been selling for one dollar each. Now, through the praiseworthy enterprise of the Daughters of Charity, the story material in these four books is to be re-distributed into seven volumes, each of which will be sold for ten cents. The Whitman Publishing

Company, of Racine, Wisconsin, will be the publisher of the new series, to be known as the *Rainbow Series*, and it will go on sale in the five-and-ten-cent stores 1 April, 1934. Pastors and teachers should welcome this opportunity to counsel parents how to buy for their children at an extremely reasonable price stories that are not trash, but possess on the contrary a high degree of literary excellence and at the same time soul-building qualities for the edification of the young.

To bring to the child mind the "great things that are so simple and the simple that are so great" is what Dr. Montessori has achieved in her last book, *The Mass Explained to Children.* (Sheed and Ward, New York; pp. 114.) The development of this theme throughout this little volume, which deals with the most profound truths of our religion, called for rare genius.

A true child psychologist, Dr. Montessori evidently believes the child mind to be receptive of the highest truths. Strong in her belief in that deposit of faith the child receives in Baptism, she draws on it and boldly inducts the little ones into the Mystery of the Mass without preface or preamble to confuse the child mind, which runs ahead of our circuitous ways to reach the truth. They believe because it is true. Believing that "the eye could not see were it not lightsome", she has attempted and succeeded in bringing within the scope of their intelligence the great truths of religion couched in words that express their full meaning.

Her second achievement is that she has linked the past with the present without confusion; she has delved back into the Catacombs and brought out "new things and old". She has kept the Last Supper in the foreground, that the child mind may vision the first Mass and link the far-off past with the parish Mass of to-day.

It is a satisfaction to find that the children are taught to "pray the Mass" in the beautiful words of the liturgy, which Dr. Montessori makes use of frequently in this volume. Her teaching is direct and virile. Most of us fail to give children credit for that Gift of the Holy Ghost, Understanding. We too easily forget the intuitions of love for the Mystery of Love in souls unsullied by sin.

Books Received

THEOLOGICAL AND DEVOTIONAL.

MISSALE ROMANUM ex Decreto Sacrosancti Concilii Tridentini restitutum S. Pii V Pontificis Maximi jussu editum aliorum Pontificum cura recognitum a Pio X reformatum et Benedicti XV auctoritate vulgatum Editio XVI juxta typicam Vaticanam. Frederick Pustet Co., Inc., Ratisbonae, Romae, Neo-Eboraci et Cincinnati. 1933. Pp. 1050. Price, black sheepskin: edges—red, $12.00; gilt, $14.00.

LA COMMUNAUTÉ DE LA VIE CONJUGALE. Obligation des Époux. Étude Canonique. Par René Le Picard, Chanoine de Rouen, Docteur ès Droits canonique et civil, Licencié ès Lettres-Philosophie. Préface par Eugène Duthoit, Président de la Commission générale des Semaines sociales de France. Librairie du Recueil Sirey, Paris-5^e. 1930. Pp. xxvii—467. Prix *franco:* Union postale, 65 *fr.;* autres pays, 68 *fr.* 50.

BLESSED GEMMA GALGANI, The Holy Maid of Lucca. By Father Germanus, Passionist (Her Spiritual Director). Translated by the Rev. A. M. O'Sullivan, O.S.B. With an Introduction by the late Cardinal Gasquet, O.S.B. Third edition revised and edited by the Rev. Joseph Smith, C.P. B. Herder Book Co., St. Louis. Pp. xxiv—395. Price, $2.75 *net.*

TU ES PETRUS. Encyclopédie Populaire sur la Papauté. Publiée sous la direction de M. l'Abbé G. Jacquemet. Préface de S. Ex. Mgr Beguin, Evêque de Belley. Collaborateurs: Abbé H.-X. Arquillière, Chanoine G. Bardy, Mgr Boucher, Rme Dom F. Cabrol, Abbé de Farnborough; M. Paul Chanson, Abbé L. Cristiani, R. P. Dabin, S.J.; Mgr R. Fontenelle, M. Georges Goyau, de l'Académie Française; Abbés Iung et Jarry, R. P. de La Brière, S.J.; Chanoine Magnin, R. P. A. Molien, de l'Oratoire, Abbé Mollat, Abbé Mourret, P.S.S.; Chanoine Quénet, R. P. Riquet, S.J.; R. P. Salaville, A.A.; Mgr Six, Dom Stoelen, O.S.B.; Abbé Vaganay, Mgr Vanneufville et Abbé A. Villien. Bloud & Gay, Paris. 1934. Pp. xv—1168. Prix, 60 *fr.*

ST. FRANCIS DE SALES IN HIS LETTERS. Edited by the Sisters of the Visitation, Harrow on the Hill. Introduction by the Right Rev. Abbot Butler, O.S.B. With a Foreword by His Eminence Cardinal Bourne. B. Herder Book Co., St. Louis. 1933. Pp. 282. Price, $2.50 *net.*

THE SERVANT OF THE SACRED HEART. Selections from the Sermons and Meditations of the Blessed Claude de la Colombiere, S.J. Translated and edited by George O'Neill, S.J. B. Herder Book Co., St. Louis. Pp. xiii—183. Price, $1.25 *net.*

HOW TO TEACH THE CATECHISM. A Teacher's Manual containing a Systematized Presentation of Lessons in the Baltimore Catechism, in Correlation with Bible and Church History, the Ecclesiastical Year, Liturgy and the Lives of the Saints; also a Definite Schedule of Lesson Plans for the Religion Curriculum of Every Grade. By the Right Rev. Monsignor M. A. Schumacher, M.A. Volume Two: Grades IV, V and VI. Volume Three: Grades VII-VIII. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1934. Pp. x—313 and vii—334. Price, $2.00 each *net.*

LA VIE CHRÉTIENNE. Tirée des Œuvres de Bossuet. Par M. l'Abbé G. Sepiéter, Vicaire a Lille (Sacré-Cœur). Desclée, De Brouwer & Cie, Paris-7^e. 1933. Pp. xxxii—583. Prix, 25 *fr.*

UN CINQUENNIO DI ISTRUZIONI PARROCCHIALI ossia La Dottrina Cristiana spiegata agli adulti in 250 Istruzioni. Sac. Pietro Boggio, Rettore di S. Lorenzo-Ivrea. Mario E. Marietti, Torino, Roma. 1934. Pp. vii — 511. Prezzo, 12 *L.*

MARIAE Sacrosanctae et Deiparae Virginis VITA ex Opere Maiore Sancti Canisii de Maria Virgine Incomparabili et Dei Genitrice Sacrosancta Brevius Comprehensa ac Mensibus Festisque Mariae accommodata a Petro Vogt, S.J. Marius E. Marietti, Taurini vel Roma. 1934. Pp. viii—232. Pretium, *L* 7.50.

LES SOURCES DE L'AMOUR DIVIN. La Divine Présence d'après Saint Augustin. Par le R. P. Fulbert Cayré, des Augustins de l'Assomption, Supérieur du Scolasticat de Théologie. (*Bibliothèque Augustinienne.*) Préface de Jacques Maritain. Desclée, De Brouwer & Cie, Paris-7^e. 1933. Pp. viii et 7 a 271. Prix, 12 *fr.*

PHILOSOPHICAL.

RECHERCHES SUR L'ŒUVRE LITTÉRAIRE DE PÉLAGE. Par G. de Plinval, Professeur. Extrait de la *Revue de Philologie* LX (3^e Série, VIII), 1934, 1re Livraison. Librairie C. Klincksieck, 11 rue de Lille, Paris. 1934. Pp. 34.

CULTURAL ANTHROPOLOGY. By Albert Muntsch, S.J., A.M., Professor, Social Anthropology, St. Louis University School of Social Service, author of *Introductory Sociology, Evolution and Culture,* etc. Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xxiv—421. Price, $3.75.

PRACTICAL PSYCHOLOGY IN CHARACTER DEVELOPMENT. By Rudolf Allers, M.D. An abridged and re-arranged version of the Author's *Psychology of Character* made by Vera Barclay. Sheed & Ward, London. 1934. Pp. xiii—190. Price, 4/6.